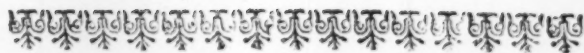




THE
EDUCATION
OF
YOUNG GENTLEWOMEN.



THE
EDUCATION
OF
YOUNG GENTLEWOMEN.

Written Originally in the *French*,
AND

From thence made *English* ;

And improved for the Use of

A LADY of QUALITY.

L O N D O N :

Printed for *T. Leigh* and *D. Midwinter*,
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T H E

P R E F A C E.

T*His Treatise which is designed to lay a Model for the Education of Young Gentlewomen was chiefly Written by the Abbot de Fenelon : His Book came forth the last year at Paris, and was so happy as to meet with a general Acceptation. Whence it was presently Reprinted in another Country, for the benefit of Protestant Children, tho' it seem'd to have been purposely designed for that only of the Roman Catholick ; and came to be very perticularly recommended by the several Diaries of the Learned. Tho' it is true, they disapproved his way of mixing particular Controversies in what ought to be of Universal Use. It was however put forth entire by a Refugeé, who makes some Remarks upon those passages that have an express aim of instilling the Opinions*

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of the Roman Church. He says the Reformed ought to be so far from shunning the reading of Books of Morality, wherein Ingenious persons that are R. C. strive to insinuate the sentiments of their Church, that on the contrary it is useful they should read them to be confirm'd in their Religion: For that nothing, he thinks, is more proper to perswade a Protestant of the obscurity of the Opinions which he rejects, than to behold on one hand the Evident proofs which one of his Adversaries brings in favour of the Fundamental Doctrines, in which they agree; and to Remark on the other the weakness of the Reasons which he alleges, for maintaining the Opinions wherein they differ. Thus, whereas this Author is Admirable, when he shews with how much easiness one may make Children, even the most stupid to retain the Holy History, and to give them a great Idea hereof, whereas he brings solid Proofs, and such as are conceivable to the plainest persons of the Distinction of the Soul and of the Body, of the Existence of God, of his Spirituality, and his other perfections, of the Creation of the World, of the Immortality of the Soul, of Sin, of the necessity of Grace, of future Rewards, and punishments, &c. His ordinary Clearness and Solidity seem to forsake him when he handles
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any particular Doctrine of the Church of Rome. Upon this the Protestant Prefacer Triumphs, and thinks this as good as a demonstration, that so understanding a Man as Mr. Fenelon, should not be able to maintain the particular Doctrines of his Church, but by the very Authority of this Church, whom he is obliged to believe upon her Word, or at least to make a shew of it for fear of feeling the terrible effect of her Menaces, for lack of giving credit to her promises. Here he runs out into a very tender Subject, which alone he thinks enough to overthrow the main principle, which is, the infallible Authority of the Church, Mr. Fenelon would have in reading the Scripture laid down as the principal Foundation, the Authority of the Church, the Mother of all the Faithful, who is to be heard, because the Holy Ghost enlightens her to explain to us the Scriptures! wherefore he advises those passages, that promise to maintain and animate the Church so as to lead her Children into all Truth, be frequently read to Children. This gives occasion to the other to compare the Methods of the Gallican Clergy, with those of the Spirit of Mildness; and to bring the New Missionaries, and the La Rapines, to plead for the Protestants.

Yet after all this heat, the Author is not ex-

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treemly superstitious, and seems to have added but unwillingly some strokes of Popery. He passes very slightly over some difficult Opinions of his Church, and explains them in the mildest, and the most general Terms, that he could find. He establishes Maxims, which being well comprehended may be of great help to the Enlightning several Members of his Church. There are not in him the Words of Transubstantiation, Adoration of the Sacrament, nor that of Purgatory, tho' he could not well avoid mentioning them. He teaches not Children to prostrate themselves before Images, or to invoke the Saints, or to pray for the Dead, or to gain Indulgences. He advises in his seventh Chapter to admit nothing into Religion but what is taken out of the Gospel, or Authorised by a constant Approbation of the Church; whereupon he says, that Children ought to be prudently cautioned, against certain Abuses which are so common, as one is tempted to look upon them, as points of the Discipline of the present Church. He counsels that Daughters who are naturally too credulous should be accustomed not to admit lightly certain Histories without Authority, and so he throws off the Legends; and not to give themselves to certain Devotions introduced by an indiscreet Zeal. And he
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says, that the true Method of teaching them what they are to think as to these things, is not to criticize upon them, which a Pious Motive has often introduced, and which for this Reason ought to be respected; but to shew without blaming them, that they have no solid Foundation. Among these he afterward reckons the Excesses about Images, Invocation of Saints, Prayers for the Dead, and Indulgences. This I thought my self obliged to give notice of, least I might be reckon'd to injure Mr. Fenelon, by passing over such passages. I was very sorry to find his Work not calculated for Christians in general: I have studied to let nothing that belongs to any particular distinction of them to pass in these Papers; except perhaps something in the Postscript, where speaking to an Honourable Lady, I judg'd I might take somewhat more Liberty than I had done before, may be counted to have too particular a Respect. I confess I have been no where scrupulous of receding from our Abbot where I thought it needful, or of adding new Reflexions: Tho' I have been very cautious not to break the Method he has set me. Only the Title of the eighth Chapter, wherein the seven Sacraments were handled, I found it not improper to alter: But I shall forbear to Apologize for what is of this Nature:
which

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which perhaps it may be thought needful to do for all the Work, after so Celebrated a Piece, as has lately appeared of a Noble Author upon this Subject. This objection will yet wholly vanish, if any one take the pains to compare them together : That being chiefly for Adult persons, as this a Model to accompany them from the very Cradle.

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THE
E D U C A T I O N
O F
Y O U N G G E N T L E W O M E N .

CHAPTER I.

*Of the importance of the Education of
Young Gentlemen.*

Nothing is more neglected than the Education of Daughters. Custom and the Capricio's of Mothers do often wholly decide it, upon a supposal, that but a little Instruction is due to this Sex. The education of Sons passes for one of the principal affairs with relation to the Publick Good ; and tho there be herein hardly fewer faults, than in that of Daughters, we are however perswaded, that there is need of a great deal of skill to
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make it succeed. The most able men are imploy'd in giving Rules in this matter; what a number of Tutors and Masters of Sciences do we see? How much expence for the Impression of Books, for the inquiries into Learning, for the Methods of teaching Languages, for the choice of Professors; all these great Preparatives have often more of shew than substance: But, to conclude, they work up that high Idea, which we have of the Education of Sons.

As for the Daughters it is said, that it is not needful they should be learned; curiosity makes them vain and stately; it is enough, that they be hereafter able to govern their Families, and to obey their Husbands without Reasoning. Neither is there lacking experience for this, that there are a great many Women, whom learning has rendred ridiculous: whereupon we believe our selves in the right, when we blindly give up our Daughters to the conduct of their ignorant and indiscreet Mothers.

It is true there must be caution not to make them ridiculous by making them learned: Women as they are ordinarily of a weaker and more inquisitive Temper than Men, so it is not proper to engage them in Studies that might turn their Brains; they

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Young Gentlemen.

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ought neither to govern the State, nor make War, nor enter into the Ministry of sacred things; so neither are they able to master some Sciences which appertain to Policy, the Military Art, Law, Philosophy, and Divinity, which require too large an extent.

The most part even of Mechanical Arts are not fit for them: They are made for moderate Exercises: Their Bodies as well as their Souls are not so strong, or so robust, as those of Men. In recompence, Nature has bestowed upon them Industry, Neatness, and Oeconomy, for an easie employment within doors.

But what is the consequence of this natural weakness of Women? The more weak they are, the more important it is to fortifie them. Have they not Duties to perform, even such Duties as are the Foundation of all humane life? Is it not they who ruine or maintain Families, who rule every thing falling under Domestick affairs, and who consequently decide that which touches nearest all Mankind? Hereby they have the principal part in the good or evil manners of almost all the World. A judicious Woman, that is diligent and Religious is the very Soul of a great House: She gives order for the good things of this life, and for those

of Eternity. Men themselves, who have all the authority in Publick cannot by their deliberations establish any effectual Good, if the Women assist them not in having it executed.

The World is not a meer Phantom, it is the Aggregate of all particular Families; and who is there that can civilize or refine them with an exacter care than Women, who besides their natural authority, and their assiduity in their houses, have the advantage besides of being born careful, attentive in little things, industrious, insinuating, and perswasive. But can the Men hope for themselves any content of Life, if their strictest friendship and alliance, which is that of Marriage, be turned into bitterness? And the Children, which in the next Age are to constitute all Mankind, what will they come to if their Mothers spoil them in their first years.

Thus you have the employments of Women, which are hardly less important to the Publick than those of Men, since they have a House to govern, a Husband to make happy, Children to educate: To which you may add, that vertue is no less the business of this than of the other Sex; without speaking of the good or ill, which they might

do to the Publick, they are the half of Mankind redeemed by the blood of *Jesus Christ*, and designed to eternal life.

Lastly there is to be considered, besides the good that Women do when they are well brought up, the mischief that they cause in the World, when they want that education which inspires them with Vertue. It is certain, that the ill Education of Women doth more mischief then that of Men, since the disorders of Men come often both from the ill education which they received of their Mothers, and from the Passions which other Women have inspired into them in a more advanced Age.

What intrigues occur to us in Histories; what overturning of Laws and Manners, what bloody Wars, what Novelties in Religion, what Revolutions of State have been caused by the disorders of Women! Thus we have seen the necessity of a right Education of our Daughters; the means whereof we are now to enquire after.

C H A P. II.

*The Inconveniences of the Ordinary
Educations.*

THe ignorance of a Girl is the cause that she is tired with her self, and that she knows not how to busie herself innocently. After she is come to such an Age, without having applied her self to solid matters, she can then have no relish or esteem for them: Whatever is serious appears to her sad; whatever requires a continued attention is troublesome. The bent to pleasures, which is strong in our Youth, the Example of Persons of the same Age, who are wholly taken up with trifles and amusements, all serve to make her dread an orderly and a laborious Life. In this early Age she lacks experience and authority to govern any thing in her Parents House: Neither doth she understand the importance of applying her self to it, at least if her Mother doth not take care to make her observe it in every particular. If she be a Person of Quality, there is more danger still; she is exempted from the work of her hands; she will work therefore not
above

above an hour in a day ; this she will do , but without knowing wherefore ; she has heard it said, but she cannot tell why, that it is Honourable for Women to Work : But often this will be but a shew, and she will never use her self to continued Labour.

In this Condition what is there to be done ? The Company of a Mother who observes her, who Chides her, who thinks to bring her up rightly by Pardoning her in nothing, who is starched before her, who makes her go through all her Humours, who always appears to her Laden with all the Cares of the Family, torments, discourages her : She has round about her flattering Women, who seeking to insinuate themselves by mean and dangerous Compliances, go along with all her Fancies, and entertain her with whatever may take off her Relish for what is Good : Piety appears to her a Melancholy employment, and such a Rule as is an Enemy to all Pleasures. Wherein then shall she busie her self ? In nothing profitable. So that this want of Application turns into an incurable Habit.

In the mean while behold a vast space, which one cannot hope to fill with solid Matters. Therefore frivolous ones must take their place. In this Idleness a Maid gives up

her self to her sloth; and Sloth which is a weakness of the Soul is an inexhaustible Spring of Discontents. She uses her self to sleep one third part more than would be needful to preserve a perfect Health. This long Sleep serves only to soften her, and to make her more Delicate, more exposed to the Vapours; whereas moderate Sleep accompanied with an orderly Exercise, renders a person Gay, Vigorous and Robust; which makes without doubt the true perfection of the Body, without mentioning the Advantages that accrew thence to the Mind.

This Softness and Idleness being joyned with Ignorance, there arises thence a pernicious eagerness after Diversions and Sights. It is this also that excites an indiscreet and insatiable Curiosity.

Persons Instructed and busied in serious Matters, have ordinarily but a moderate Curiosity. That which they know gives them a Content for a great many things they are Ignorant of; they see the Usefulness and the Ridiculousness of the most part of things, which the little Spirits who know nothing, and who have nothing to do, are Transported to Learn.

On the contrary, Young Women without Instruction

Instruction and Application, have always a roving imagination. For want of solid Nourishment, their curiosity violently turns them toward vain and dangerous Objects. Such as have Wit, often set up for stately Dames, and Read all the Books that may nourish their Vanity ; they are extreemly affected with Romances, with Plays, with the Relations of Chimerical Adventures, in which profane Love bears a mighty share ; they fill their minds with empty Notions, by using themselves to the magnificent Language of the Heroes in Romances, they spoil themselves too hereby for the World : For all these fine Airy Sentiments, all these Generous Passions, all these Adventures which the Author of the Romance hath invented for Pleasure, bear no proportion to the true Motives which cause our Actions in the World, and which decide our Controversies : Or to the mistakes, which are met with in all we undertake.

A poor Girl filled with the tender and the surprizing strains which have Charmed her in her Reading, is astonished not to find in the World real Persons, who resemble these Heroes : She would live like these imaginary Princesses who are in the Romances, always Charming, always Adored, always

above all kind of Wants: What a disgust must it be for her to descend from this Heroical State to the meanest parts of House-Wifery.

Some carry their Curiosity yet much farther, and set themselves to the deciding matters of Religion, tho' they be not at all capable of the Employment. But such as have not extension of Mind enough for these Curiosities, have yet others which are proportioned to them; they long impatiently to know what is said, or what is done, they can attend to a Song, an Intrigue, News, to receive Letters; they long to Read those which others Receive; they are impatient to have all told them, and they are as desirous to tell all; they are Vain, and Vanity makes them talk a great deal: They are Fickle, and Fickleness hinders those Reflexions which might often oblige them to hold their Tongue.

CHAP. III.

*What are the First Foundations of
Education.*

TO remedy all these Mischiefs, it is a great Advantage to be able to begin the Education of Young Women from their most tender Infancy ; this First Age which is given up to indiscreet, and sometimes disorderly Women, is yet that wherein the deepest Impressions are made, and which by consequence has a great influence upon the rest of their Lives.

Before Children are able perfectly to speak, they may be prepared for Instruction. It will be thought perhaps that in this I have said too much : But one needs only consider that which the Infant doth who is not able to speak yet. It Learns a Language which it shall speak in a very short time more exactly than the Learned can speak dead Languages, which they have Studied with so much Labour in a riper Age. But what is the Learning of a Language ? It is not only to place in our Memories a great Number of words ; it is also, saith *St. Austin*, to ob-
serve

serve the sense of each of these Words in particular. *The Child, saith he, Amidst its Cries and Plays, observes of what Object this or that Word is the Sign, which is done sometimes by considering the Natural Motions of the Bodies, or of those other things which shew the Object that is mentioned; sometimes the being struck by the frequent repetition of the same Word to signify the same Object. It is true that the Temperament of Childrens Brains gives them an Admirable facility for the Impression of all these Images. But what attention of Spirit is required to distinguish them, and to fix them every one to its proper Objects.*

Consider also how the Children at this Age seek to go to those who flatter them, and shun those who constrain them; how they know to Cry, or hold their Peace to have that which they desire; how they already have Cunning and Jealousie: *I have seen, saith St. Austin, A Child that could not speak Jealous, who with a pale Countenance and fierce Eyes looked upon the Child that sucked with it.*

We may therefore reckon that Children do know then more than is ordinarily imagined: Thus you may give them by Words which shall be assisted by Tones and Gestures, an inclination to be with persons of

an Honourable and Virtuous Character whom they see, rather than with the looser sort whom they might be in danger of Loving. Thus may you too by the different *Airs* of your Countenance, and by the *Tone* of your Voice, represent to them with Horror those persons whom they have seen in a rage, or in any other disorder, and to take the softest *Tones* with the sereneest Countenance to represent to them with Admiration whatever they have seen that is Wise and Modest.

I instance not in these small matters as great ones. But these remote Dispositions however are the beginnings which ought not to be neglected ; and this manner of preventing Children afar off, hath insensible Consequences toward the facilitating their Education.

If any doubt yet of the power which these first Prejudices of Childhood have over Men, such need but consider how the Remembrance of what was beloved in Childhood, is still fresh and affecting in a riper Age. If instead of giving Children vain fears of Fairies and Ghosts, which weaken their Brains, which as yet are very tender, by too strong Commotions : And instead of letting them follow all the imagi-
nations

nations of their Nurses as to those things which they are to love or shun, they would strive to give them always a pleasing Idea of Good, and a frightful one of Evil : This prejudice would very much facilitate to them hereafter the Practice of all manner of Vertues. Whereas a Clergy Man is usually represented to them under no desirable Figure, Death is not mentioned unless to fright them, they have Tales also told them of them that are Dead, coming again in the Night in hideous Shapes : All which turns to no other end but to make a Soul Weak and Timorous, and to prepossess it against better Matters.

It is very useful in the First Years of Childhood to manage the Childs Health, to sweeten the Blood by the choice of Food, and by the *Regimen* of a plain Diet, that is so to order her Meals, as she may very near keep always to the same hours, to eat often enough in proportion to her need, eat not but at the set times, because this is to load the Stomach before the Digestion be finished, not to Eat of any high Sawces, or Bits which excite an Appetite without Cause, and a disrelishing of those Victuals that are most proper for her Health, and lastly that she be not served with too many different things,

things, for the Variety of Victuals coming one after another, maintains the Appetite, after the true ends of Eating are satisfied.

It is likewise of very great importance, to let the Organs strengthen, by not pressing them with Instruction, to avoid all that may kindle the Passions, and gently to accustom the Child to the want of those things for which there is testified too great heat of affection, so that it may not ever hope to obtain the things so longed after.

Thus tho' the Childrens Nature be not very promising, they may be rendred docile, Patient, Firm, Gay and Contented; whereas if we neglect this first Age they become afterwards passionate and unquiet for their whole Life; their Blood burns, Habits grow, the Body being yet tender, and the Soul yet free from any Inclination to any Object, they are bended towards Evil, there is made in them a kind of second *Original Sin*, which is the Spring of a thousand Disorders as they grow up.

As soon as they come to an Age, wherein their Reason appears, all the Words spoken to them must tend to the making them in Love with Truth, and the inspiring them with the contempt of all Dissimulation. Thus we ought not to make use of any Cheat to
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pacifie them, or to perswade them to that which we desire. For hereby they Learn that Craftiness which they never forget ; they must as much as possible be led by Reason, and not by Tricks.

But let us Examine more nearly the Estate of Children, that we may more particularly see what is proper for them. The substance of their Brain is soft, and it hardens every day ; as for their Souls they know nothing, every thing is new to them. This softness in the Brain causeth every thing to be easily imprinted into it, and the surprize of Novelty maketh them very apt to admire, and to be very Curious. It is also true that this Moisture and this Softness of the Brain joyned with a great heat, give it a facile and continual Motion ; whence proceeds that Agitation of Children, who are no more able to fix their minds on any one Object, than their Bodies in any certain place.

On the other side Children understand not yet how to think, or to do any thing of themselves, whence they observe all, and speak but little, unless they be used to speak a great deal, which is carefully to be taken heed of. The Pleasure oftentimes which we desire to take in brisk Children spoileth them ; we accustom them to venture at e-
very

very thing that comes into their mind, and to speak concerning things of which they have as yet no distinct knowledge, whence all their Life after the Habit of judging with precipitation continues, and they are used to speak of things, of which they have not any clear Idea's; which is a very pernicious Temper.

This Pleasure which we desire to take in Children produceth another deplorable effect; They perceive that they are looked upon with delight, that every thing they do is observed, and what they speak is heard with Pleasure. Hereby they accustom themselves to an Opinion that the World must be taken up with them.

During this Age wherein they are applauded, and have not as yet tryed Contradiction, they conceive Chimerical Hopes, which make way for infinited disappointments for the whole Life that is to come. I have seen Children who believed that people were speaking of them, as often as they spoke in secret, because they had observed they had often done it. They fancied there was nothing in them but what was extraordinary and admirable. Care therefore is to be taken of Children, without letting them see that we think much on them. Make them see that it is out of kindness

ness and the need they are in of being redressed that you are mindful of their Conduct, and not out of any Admiration of their disposition. Be contented to form them by little and little as occasions naturally fall in ; nay tho' you might very much advance the Understanding of a Child, without pressing it, you ought to be afraid of doing it, for the danger of Vanity and Presumption is always greater than the Fruit of these early Educations which make so much noise.

You must be contented to follow and help Nature ; Children know but a little, they must not be encouraged to speak : But as they are Ignorant of a great many things, so have they a great many Questions to make about them, in which they are not to be disheartened, but must have precise Answers directed to them, and sometimes it would be well to add some little Comparisons to render those Expositions you give them more sensible. If they judge of any matter without well understanding it, they must be perplexed with some New Question to make them sensible of their fault, without confounding them quite : At the same time you must make them perceive not by wide Commendations, but by some real Mark of esteem,

esteem, that you approve of them much better when they doubt, and when they ask what they know not, then when they decide the best. This is the true Method of getting into their Mind with a great deal of polishing a true Modesty, and a great contempt for those Contests which are so ordinary in young Persons who begin to know a little.

As soon as it appears that their Reason hath made some Progress, this Experiment may be made use of to fore arm them against Presumption ; You see, say you, that you Understand more now than you did a year since. Within a year you shall see still things which you are not capable of seeing at this time : If the last year you had undertook to judge of those things you now understand, and which you were ignorant of then, you would have made a wrong judgment. You would have done your self a great injury in pretending to understand what was beyond your capacity. It is the same at this time with Relation to those things you are yet to know. You will one day see how your present Judgments are imperfect. In the mean while trust your self to the Judgment of Persons, who judge as you will judge your self, when you shall have their Age and their Experience. The

The Curiosity of Children is a propensity of Nature, which goeth as it were before Instruction; Fail not to make good use of it. For Example, if in the Field they see a Mill, and they would know what it is; you must explain to them how the Food with which we are Nourished is prepared. They perceive Reapers, you must make them understand what they are a doing: How Corn is sowed, and how it multiplies in the Earth. In the Town they see Shops where several Arts are exercised, and where divers Merchandizes are Sold. You must not be wearied ever with their Demands: These are the *Openings* which Nature offers you for facilitating Instruction: Let them see you take Pleasure in them; hereby you will insensibly teach them how all things are done which are serviceable to Men, and upon which Commerce turns. By little and little without particular study they will understand the good manner of making all these things which are for their use, and the just price of each of them; which is the true foundation of House keeping. These Notices which ought not to be despised by any body, since all people have need to take care of being cheated in their expences, are principally necessary for the Female Sex.

CHAP. IV.

Imitation to be feared.

THE ignorance of Children in whose Brain nothing is yet imprinted, and who have not as yet attained any Habits, renders them pliable, and inclinable to imitate whatever they see ; wherefore it is a thing of the highest consequence not to lay before them any other then the best Paterns. You must not suffer any to come near them, but such whose examples are useful to follow ; but as it is not possible but they should see, notwithstanding all the cautions that can be taken, a great many irregular things, you must make them observe betimes the impertinence of certain vicious and unreasonable Persons, whose reputation is utterly gone : You must shew them how one is despised, and worthy so to be ; how another is wretched, when he gives up himself to his Passions, and cultivates not his Reason. Thus you may without using them to mockery, form in them an exact relish, and make them sensible of true decencies : neither ought you to forbear preventing them
in

general with a notice of certain defects, tho it may be fear'd their eyes will be hereby opened to discover the weakneses of such whom they ought to respect ; for besides that it is not to be expected , and that it is not at all just to keep them in ignorance of the true Rules hereupon ; the surest means moreover of holding them in their Duty is to perswade them that they must bear with each others defects, that they ought not likewise to judge of them rashly ; that they appear often greater then they are ; that they are ballanced with advantagious qualities ; and that nothing being perfect in this World, we ought to admire that which hath the least imperfection ; Lastly tho it would be needful to reserve such instructions for extremity, yet is it necessary to give them the true principles, and to preserve them from imitating all the bad which they have before their eyes.

You must also hinder them from acting ridiculous persons : for these jeering and comical Fashions have something mean in them, and which is contrary to worthy principles. It is to be feared that Children may take to them by reason of the heat of their imagination, and the volubility of their Bodies,
joyned

joyned to their briskness, which make them easily take all sorts of forms to represent what they see is ridiculous.

This Faculty which is in Children produces a vast number of evils, when they are delivered to such as are without vertue, and who scarce endeavour to hide this before them. But God implanted this propension for a quite contrary end, that they might be able easily to conform themselves to what good is shewn them. Often one had need do more then to let them see in another, that which one would have them do : and this is commonly a more effectual, because an *indirect* way of teaching them their Duty.

CHAP. V.

Indirect Instructions : Children ought not to be pressed.

IT is my opinion, that it would be well to make frequent use of these *indirect Instructions*, as being not so tiresom as Lessons and Remonstrances, if it were only to awaken their attention unto the Examples which we give them.

After

After this manner a Person might in their presence ask of another, why do you this? and the other may answer, I do it for such a Reason. For instance why have you confessed your fault? it is because I should have committed a much greater one in cowardly denying it by a lie, and because nothing is handsomer than to say frankly *I was in the wrong*. Whereupon the first Person may commend the other for this ingenuity in accusing himself; but care is to be taken that this be done without affectation: for Children are more penetrating than we think: and as soon as they perceive any cunning in those who govern them, they fling off the simplicity and the confidence which are natural to them.

We have observed, that the Brains of Children are both hot and moist; which causes in them a continual motion; their softness doth not only make all things to be easily imprinted, but the images also of all sensible objects are there very fresh and strong. So it is requisite to make haste to write in their heads, while the Characters may be easily formed there. But choice is to be made of the Images, which you design to ingrave; for in so small and precious a Cabinet as this, ought no other but exquisite

site things to be placed ; it must be remembered that at this Age you must not instill into their Minds any thing but what you desire to last there for their whole Life. The first Images Engraven while the Brain is soft, and hath yet nothing Written upon it, are the deepest ; they harden too according to the measure as Age dries the Brain ; consequently they become undefaceable : Hence it is that when we are Old, we distinctly remember many things done in our Youth at ever so great distance, whereas we do not near so well retain those which we saw in riper Age ; because the Traces of these latter were made in the Brain, at the time in which it was already dryed and filled with other Images.

When we hear such kind of Reasonings we can hardly believe them : Tho' it be true that we Reason after the same manner, without perceiving it at all. Are there not those who daily talk after this rate ; I have taken my Track , I am too Old now to change, I was bred up after this way. Besides, perceive they not a singular pleasure in recalling the Images of Youth ? The strongest Inclinations are they not those which were taken in this Age ? Proves not all this that the first Impressions and the

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first Habits are still the most durable?

If Childhood be fit for the Engraving of Images in the Brain, it must be acknowledged that it is not altogether so for Reasoning. The moisture of it which renders the Impressions easie, being joyned with a great Heat, makes an agitation which hinders all continued Application.

A Child's Brain is like to a lighted Torch in a place exposed to the wind : Its Light is always blazing here and there as the Wind drives it : The Child makes you a question; and before you can have answered her, her Eyes are tossed up toward the Cieling, she is counting all the Figures that are there Painted, or all the Panes of Glass which are in the Windows : If you go to bring her back to her first Object, you Torment her as if you held her in Prison : So that you ought with great care to manage the Organs of Children till they be strengthened : To such Questions as are put to you by them, make ready and apt Answers, never hinder them from making as many as they please. Do you but maintain their Curiosity, and make in their Memory a Collection of good Materials; the time will come when they will adjust them together of themselves, and when the Brain having
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more consistence they will reason more Logically : In the mean while confine your selves to set them right, when they are out in their Reasoning ; and to make them feel without Violence, according to the Discoveries you shall give them, what it is to draw a true consequence.

Suffer therefore Children to play and mix Instruction with their Sport ; so that Wisdom may not be discovered to them but by Intervals, and with a smiling Countenance. Have a care of wearying them with an indiscreet Exactness.

If Children once frame to themselves a sad and melancholy Idea of Vertue, all is then as good as lost : When Licentiousness and Irregularity are presented to them in a pleasing Shape, it is no wonder if they Embrace them ; you may then labour to no purpose. Wherefore never let mean Spirits, and such as are under no Rule come near them to flatter them. We are used to love the Manners and Opinions of those Persons whom we respect, and the Pleasure we take in the Company of Profligate Men, makes us by degrees even to esteem what we find in them the most contemptible.

To make Children delighted with the Vertuous, you must make them to observe
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whatever they have in them that is either Lovely or Useful, as their Sincerity, their Modesty, their Disinterestedness, their Fidelity, their Discretion; but above all their Piety which is the Ground of all the rest.

If of this number there be any who have something in them that is offensive, as it often happens; you may tell them, that Piety doth not cause these Defects: Which if perfect it expels, or at leastwise sweetens, and makes tolerable. After all you need not, nor must not be pertinacious in making Children relish certain Pious Persons who have a disrelishing Outside.

Tho' you should watch over your self very carefully not to let any thing be seen in your behaviour but what is good; expect not therefore that the Child will be able to discover no fault in you, who will often perceive even your lightest ones.

St. *Austin* informs us how from his Childhood he observed the Faults of his Tutors. Now that which is best and most important for you to do in this case, is to know your self your own Faults, which the Child will know as well as you, and to cause sincere Friends to Advertise you of them. Ordinarily those who Govern Children do Pardon nothing in them, and every thing in them

themselves. This stirs up in Children a Spirit of Cenforiousness and Spite ; so that when they have seen any Fault committed by those who have the Tuition over them they are presently ravished at it, as if they had found matter enough to recriminate.

Avoid this inconvenience: Be not afraid to speak of the Defects which are visible in you; and of the Faults which may have escaped you in the Child's Presence: If she be capable of understanding Reason about it, tell her you will give her an Example of correcting her Faults, by correcting your own. Hereby you will have even from your very Imperfections wherewith to instruct, and to Edifie the Child, wherewith to Encourage her for her Amendment; you will avoid too the Contempt, and the disgust which your Failings might have given her as to your Person.

At the same time, you must seek all means of making those things pleasant to the Child, which you require from her. Have you any thing that is troublesome which you would propose, give her to understand that the pains will be soon followed with pleasure; shew her always the usefulness of the things you teach her; make her see the use with relation to the Commerce of the

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World, and the Duties of particular Conditions : Without this, Study appears to her an abstracted, barren, and thorny Labour to what serves it, say they in themselves, to learn all these things, which never come into Conversations, and which have no kind of respect to what ever we are obliged to do. It is therefore necessary to give Children the Reasons of all that is taught them: This is, you may tell them, to put you into a condition of doing well that which you are hereafter to do; this is to form your judgment; this is to accustom you to Reason justly upon all the affairs of Life; it is alwaies necessary to shew them some solid and pleasing end, which may be able to support them thro' the labour, and never pretend to subdue them by a dry and absolute authority.

According as their Reason increaseth, so is it requisite to reason more and more with them about the needs of their Education, not to follow all their thoughts, but to profit by them, when they make their true estate to appear, to try their Discretion, and to make them relish the things we would have them to do.

Never use without an extream necessity, an austere and imperious Air, which makes Chil-

Children tremble ; it is often an affectation and pedantry in those who govern : for Children are commonly too timorous and shamefaced. You will dose their heads, and take away from them the confidence, without which there is no fruit to be hoped for by Education ; make your self beloved by them, that so they may be free with you, and may not dread the letting you see their defects. To succeed herein be indulgent to those who disguise not themselves before you. Do not appear startled or provoked by their evil inclinations : on the contrary comply with their weaknesses : now and then there may follow hence this inconvenience, that they will be the less restrained by fear ; but to take all together, confidence and sincerity are more useful to them than a rigorous authority.

Otherwise authority must not fail to take its place, if confidence and Perswasion are not strong enough : but it is needful alwaies to begin with an open, gay, and familiar conduct, yet such as is too without a base meanness ; that you may have the means of seeing Children act naturally, and without any disguise, and of knowing them thoroughly, lastly when you shall have reduced them by authority to observe all your

Rules, you will not reach your end ; all will turn into forced, and painful formalities, and perhaps into hypocrisie ; you will disgust them with goodness, the love of which ought to be your only endeavour to inspire into them.

If the Wiseman gave this perpetual advice to Parents to keep the Rod lifted up over Children ; if he said, *That a Father, who plays with his Child shall afterwards weep ;* he did not hereby blame a gentle and patient Education. He only condemns those weak and inconsiderate Parents, who flatter the Passions of their Children, and who seek not but to divert themselves with them during their Childhood, even to the suffering in them all kind of Excesses.

Hence we may conclude, That Parents ought alwaies to preserve authority for correction : For there are some Natures which must be tamed by fear ; but this still is never to be done but when you can do no otherwise.

A Child, who acts but by imagination, and who confounds in her head all these things, which appear connected together in one and the same representation, hates Study and Vertue, because she is prejudiced with

with an aversion for the person, who speaks to her of them.

Hence proceeds that melancholy and frightful Idea of Vertue, which she retains all her life; this is oftentimes all that remains of a severe Education. You must often tolerate things which want correction, and wait the moment wherein the Child shall be disposed to profit by correction. Never rebuke her either in her first motion after the fault, or in yours : if you do it in your own, she will perceive that you act through humour and disposition, not thro' Reason and kindness : You will lose without recovery your authority. If you check her in her first motion she is not in a temper free enough to acknowledge her fault, to overcome her passion, and to be sensible of the importance of your Advice. This is likewise to expose the Child to lose the respect which she owes you : Shew her that you are alwaies Mistress of your self; nothing will make her better see it than your Patience. Observe all the moments for several daies, if it be necessary to place well a correction. Tell not a Child of her failing without adding some means to overcome it, which may encourage her to do it; for it is needful to avoid the trouble and the

discouragement, which bare correction inspires. If there be a Child that hath some measure of Reason, I believe, it would be well insensibly to engage her to ask that one would tell her of her faults. This is the means to let her know them, without being afflicted ; however you must not then tell her of them many times together, or with much aggravation.

It must be considered, that Children have a weak head, that their Ages makes them not yet sensible of any thing but pleasure, and that we often require from them an exactness and a seriousness of which they are altogether incapable, and not onely they, but the very exactest, persons themselves, who are already grown up : A dangerous impression too is made of dislike and sadness upon their Temper, by speaking to them alwaies of words and things that they do not at all understand ; no liberty, no Jocundness, alwaies Lesson, Silence, forced Postures, Corrections and Threatnings.

The Ancients understood this better : It was by the Pleasure of Verses and Musick, that the principal Sciences, the Maxims of Vertue, and the refinement of Manners were introduced among the *Hebrews*, the *Egyptians*, and the *Grecians*. Such as
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are, without reading can hardly believe it; all this is remote from our Customes : yet, if one know but very little of History, there can be no means of doubting, but that this was the vulgar practice for many Ages. At least let us endeavour in ours to joyn the pleasant to the profitable as soon as we can.

But tho' one can hardly hope to proceed alwaies without using terrour, for the generality of Children whose Nature is stubborn, and not easily teachable, recourse however must be had to it, but after having patiently tryed all other remedies. You must likewise make the Children alwaies distinctly to understand all that is required of them, and with what you will be contented from them: for it is requisite that joy and confidence be their ordinary dispositions, otherwise you may break their Tempers, and their courage will be abated; if they are lively, you may provoke them; and if they are soft they are stupified. Fear is like violent Remedies, that are made use of in extream Distempers; they purge, but they alter the Temper, and wear the Organs; a Soul led by fear is thereby alwaies weaker.

Moreover, tho' you should not constantly

ly threaten without chastising, for fear of rendring threats contemptible: yet neither must you chastise as often as you threaten. As for Chastisements the punishment ought to be as light as possible it can, the fault considered, but accompanied with all the circumstances that may affect the Child with shame and remorse. For instance, shew it all that you have done to avoid coming to this extremity; appear to be troubled for what you do; speak before it with other persons concerning the unhappyness of those who are destitute of Reason and Honour, even to the bringing themselves under the lash; withdraw the marks of ordinary kindness so long till you see a need of comforting: Let this chastisement be either publick or private, according as you shall judge it most useful to the Child, either to affect her with a great shame, or to let her see that she is spared. Reserve this publick shame to make use of it as the last remedy; imploy now and then some body of Reason to comfort the Child, who may tell her that which you ought not then to tell her your self: who may cure her of her vicious shame, disposing her to come again to you, and to whom the Child in her emotion may open her heart more freely than she

she could do before you. But especially you must not let it ever appear, that you require from the Child any but necessary submissions; try therefore to bring it so about, that your Daughter may condemn her self, that she may execute her own sentence, by handsomely submitting, and that there may no more remain for you to do than to sweeten the punishment which she shall have accepted: Every one ought to qualify general Rules by particular needs. Men, and especially Children, do not alwaies resemble themselves; what is good to day is dangerous to morrow: A constant uniform conduct cannot be useful.

The fewer formal Lessons you give, it is so much the better; a vast number of instructions of greater use than set Lessons, may be insinuated into gay Conversations. I have seen several Children, who have learnt to read in playing: One need only tell them some diverting things, and then pull out a Book in their presence, and insensibly make them to understand the Letters. After this they will be desirous of themselves to be able to go to the fountain of that which hath given them pleasure.

Two things there are which spoil all:
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which are, that they are taught, Boys especially, to read presently Latin, which takes away from them all the pleasure of reading; and that they are accustomed generally to read with a forced and ridiculous Emphasis. A Book must be given them that is well bound, gilded on the Back and Edges, with fine Cuts, and Printed in a very good Character. Every thing that rejoices or enlivens the imaginations facilitates Study. You must endeavour to choose a Book that is full of short and wonderful Histories; this being done trouble not your self with fear lest the Child should not come to read; vex her not, nor weary her, even tho' it be to make her read exactly; let her pronounce naturally, according as she speaks, other tones are never good, and look Pedantically, when her Tongue shall be unloosed, her breast stronger, and the habit of reading greater, she will read without pain, and with more Grace, and more distinctly.

The manner of teaching to write ought to be very near the same: When Children understand a little to read, you may make a diversion of forming of Letters; and if there be many together, it will be convenient to put emulation among them, Children

dren are of their own accord carried to make Figures upon paper ; if you help but a little this inclination, without too much racking it, they will form Letters in playing, and by degrees accustom themselves to write. From which propension so visible in them some have thought it would be more agreeable to begin with writing, than to instruct them after the common method ; and to have two or three alphabets of Letters engraven on Copper Plates, with double lines having whites betwixt, which the Children would be striving to fill, and then when they have made them they would be inquisitive to know what they are. It is advised for them to begin with great Letters, after which well done to proceed to the less, then to the Numerical Figures, and so to Circles, Squares, and the like. What Mr. *Pascal* did in these last is known to all, and how he was forced to give Names to what he had formed, as to call a line, a *Bar*, a Circle, a *Round*. Some are of opinion that this might be advanced to other great ends, to many excellent uses of Humane life, which Children would insensibly learn. Let it be as it will, however it is useful to go along here with their curiosity : They
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may be likewise excited to this by some Reward which may be pleasant to them, and of no dangerous consequence.

Write me a Billet one may say, send such a thing to your Brother, or to your Cousin, all this makes pleasure for the Child, provided that not any melancholy image of a set Lesson disturb her. *A free curiosity, saith St. Austin, upon his own experience, stirs up the Spirit of Children, more than a Rule and a necessity imposed through Fear.*

Observe a great defect of the ordinary Educations : All the Pleasure is put on one side, and all the trouble on the other; all the trouble in Study, all the pleasure in Diversions : What can a Child do but impatiently bear this Rule, and eagerly run after Recreation ?

Let us endeavour therefore to change this Order, let us render Study pleasant, let us hide it under the appearance of liberty and delight ; let us suffer Children now and then to break off study by little fallies and diversions ; they have need of these distractions to give rest to their minds.

Let us give them leave to walk, permit 'em from time to time some diversion or
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Some play, that their Spirit may be enlarged; then let us bring 'em back sweetly to what we design. A regularity too exact in requiring from 'em studies without interruption, doth hurt 'em very much: very often those who govern them affect this regularity, because it is more convenient to them, than a continual subjection to make use of every moment. At the same time let us take away from the diversions of Children what ever may be able to affect 'em with too great passion: whatsoever diverts the Spirit, offers it a pleasant variety, satisfies its curiosity for things useful, exercises the body to convenient arts, all this ought to be imploy'd in Childrens diversions, those which they love most where the body is in motion they are contented with; provided that they often change place, a flight or a bowling is enough. Thus it is not needful to be concerned for their pleasures, they will invent enough of themselves, it is sufficient to let 'em follow them with a gay countenance, and to moderate 'em when they are too much heated. It is good only to make 'em sensible, as much as it is possible of the pleasures of the Soul, as conversation, News, Histories, and several Playes of industry, which
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includes some instruction. All this will have its use in its time, but the gust of Children must not be forced, as to this one ought only make a few overtures to them, hereafter their bodies will be less exposed to motion, and their minds will act more readily.

The care which must be taken in the mean while to season serious businesses with pleasure will greatly serve to qualify the heat of Youth against dangerous diversions. It is subjection and trouble which give so much impatience of being diverted. If a young woman would be less tired with being near her Mother, she would not have so much trouble to escape from her to go to look out for Companions, that are not so good.

In the choice of diversions all suspected society ought to be avoided, Boyes are not to be with Girles, nor these too with those of their own Sex, who are not of an orderly and fixed temper. The Plays which spend the Spirits, and which affect too much, or accustomes them to an agitation of body which is immodest in a Girl, frequent goings abroad, and Conversations which may give an anxiety to go often abroad, are to be avoided. When a Child

is not yet spoil'd by any great diversion, and has not caused any violent passion to arise in her self, she may easily find joy: health, and innocence are the true springs, but persons, who have had the misfortune of being used to violent pleasures, lose the gust of those that are moderate, and are alwaies disquieted in a troublesome search after joy.

The relish for diversions is spoil'd in like manner with that for victuals, some so use themselves to things of a high relish, that ordinary meats and plainly seasoned, become flat and insipid. Let us be afraid of those great convulsions of the Soul, which prepare disquiets and disgusts: they are more especially to be feared for Children, who less resist what they feel, and whose Constitutions naturally keeps them in action more vividly. Let us continue in them a relish of plain things; that there may be neither great preparations of victuals to nourish, nor of Sports to recreate them. Sobriety gives alwaies appetite enough without having need to raise it by high Sawces, which lead to intemperance; Temperance said one of the Ancients, *is the best Mistress of Pleasure*: With this Temperance, which makes the health of Body
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and Soul, one is alwaies in a sweet and moderate joy; there is no need of Machines or Sight, or expences to recreate our selves, a little Play which they may invent themselves, a Reading, a Labour which one undertakes, a Walk, innocent Conversation, which relaxeth the mind after hard labour, cause a Joy to be left purer than that of the most charming Musick.

It is true, plain Pleasures are less lively, and less sensible. Others carry away the Soul by pulling away the Springs of the Passions. But plain Pleasures are of better use, they give an even and durable joy, without any malignant consequence. They are alwaies wholesome; whereas others like Wines that are upon the fret, may please in going down more than natural ones, but yet will disturb and hurt the health; the temperament of the Soul is spoiled as well as the taste by the search after these lively and picquant Pleasures. All that we can do for the Children whom we govern, is to accustome them to this plain way of Life, to fortifie in them this habit the longest time that is possible, to prevent them with the dread of inconveniences which attend other Pleasures, and
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not to give them up to themselves, as is ordinarily done, in the Age wherein the passions begin to be most sensible, and wherein by consequence they have the greatest need of being kept in.

It must be acknowledged, that of all the pains of Education, there is not any comparable to that of the bringing up Children, who lack sensibility. Quick and sensible natures are capable of terrible excursions: Passions and Presumption draw them on; but they have likewise great Recoveries, and spring back often when at a far distance; Instruction in them is like an hidden Bud, which pusheth forward, and fructifieth sometimes when experience comes into the succour of Reason, and when the Passions sink; at least one may hereby render them attentive, and stir up their curiosity. We have in these wherewith to interest them in what we teach them, and to spur them on with honour; whereas we have nothing to win upon *Indolent* Natures. All their thoughts are distractions, they are never where they ought to be; we cannot touch them to the quick by Corrections; they hear all and perceive nothing. This indolence makes Children negligent,

gent, and disrelishes them, for whatever they do : it is then when the best education runs an hazard of being disappointed, if we haste not to go before the mischief from the very infancy. A great number of Persons, who found not matters to the bottom, Conclude from this ill success, that it is Nature, that doth all in forming men of merit, and Education nothing ; whereas one ought only to conclude, that there are some Natures, like ungrateful lands, upon which Tilling hardly doth any thing. It is still much worse when these so difficult Educations are crossed, or neglected, or badly ordered in their beginnings.

It must likewise be observed that there are some natures of Children, in which people are very much mistaken. They appear at the first to be brisk, because the first Graces of Childhood have a Lustre which covereth all. There is seen in it I know not what of that which is tender and amiable, which hinders from examining more nearly all that is particular in the Face. Every thing that is found in them very brisk surprizeth, because not expected from their Age. All the faults of judgments are permitted them, and have the
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favour of ingenuity ; a certain vivacity of Body, which never fails to appear in Children , is taken for that of the mind. Hence it is that the Childhood seems to promise so much, and to give so little: Such an one was famed for his wit when he was five years old, who proportionably as he was seen to grow up, fell into obscurity and contempt. Of all the Qualities which are seen in Children, there is but one, upon which one can make any account, that is good reasoning ; It grows up alwaies with them, provided that it be well cultivated ; the Graces of Childhood wear away, their Vivacity is extinguished, the tenderness of Soul which we call Good Nature is likewise very often lost ; because their Passions and their Commerce with the Men of Politiques, insensibly harden Young Persons who enter into the World. Endeavour therefore to discover through the Graces of Childhood, whether the Nature which you have to Govern lacks Curiosity, and whether it be insensible of an Honourable Emulation. In this case it is difficult, but that all the Persons charged with its Education should be soon wearied, and leave off so ungrateful and thorny a Labour. It is therefore

fore necessary to stir up briskly all the Springs of the Child's Soul to draw her out of this drowiness. If you foresee this inconvenience, do not press it immediately with continued Instructions; carefully avoid loading her Memory, for it is this which astonishes, and which weighs down the Brain. Tire her not with Tormenting Rules; Encourage her, as long as she falls not into a contrary extream into Presumption: Be not afraid discreetly to shew her whereof she is capable; content your self with a little: Observe to her her least Successes; Represent to her how improperly she was afraid of not being able to succeed in the things which she hath well done; set Emulation to work. Jealousie is violenter in Children than can be imagined; some of them have been seen to dry up, and to droop away with a secret languishing, because others have been more beloved and more Carested then they. It is too ordinary a Cruelty in Mothers to make them suffer this Torment; but yet one must know how upon pressing necessities to apply this Remedy against Indolence: Set before her other Children who do not much better than she: Examples that are much above her weakness will serve totally to discourage her. Give

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Give the Child from time to time little Victories over those of whom she is jealous: Engage her if you can, to Laugh freely at her own Timorousness; let her see that those who were quite as Timorous, have at length overcame their Temper; Teach her by indirect Instructions which may be offered to another, how Fearfulness and Sloth deaden the Soul; how such as are soft and without Application, whatever Genius they may have, are yet rendred Fools, and degrade themselves; but with all this you must have a care of giving these Instructions with an Austere and impatient Tone; for nothing makes a soft and fearful Child sink so much into her self as Roughness: On the contrary double your Cares to season with easie Pleasures that are proportioned to her Nature the Labour which you cannot spare her from undergoing: Perhaps too it may be now and then needful to spur her forward with some kind of Contempt and Reproaches; which you must not do your self, but it must be done by an inferior Person, such as another Child, without your seeming to know of it.

St. *Austin* gives us an Account that a Reproach given to his Mother *Monica* in
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her Childhood by a Servant Maid touched her so very much to the quick, as that she corrected her of an ill Habit of drinking Wine unmixt, from which the vehemence and severity of her Governess was not able to preserve her. To conclude, you must as much endeavour to give a Palate to the Souls of these kind of Children, as you do to give one to the Bodies of Sick persons. They are not left themselves to seek that which may cure their want of relish, they may be indulged in some Fancies to the expence even of Rules, provided they go not to any dangerous excess. It is much more difficult to give a Habit of Relishing to those who have no Taste at all, than to form the Palate of those who have it not yet such as 't ought to be.

There is another kind of sensibility still more difficult and more important to be given, which is that of Friendship. As soon as a Child is capable of it, there is no question of turning her Heart toward the Persons who are profitable to her. Friendship will well near lead to all those things which you can expect from her. You have a certain Bond to draw her to Goodness, provided that you know how to make use of it. There remains no
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more but Excess or bad Choice in its Affections. But there are other Children who are Politick, Sly, Indifferent, that so they may draw every thing secretly to themselves; they cheat their Parents whom Tenderneſs rendreth Credulous; they pretend to love them, they Study their Inclinations that they may conform to them; they appear more Docile than other Children of the ſame Age, who act without Diſguiſe according to their Humour; their Flexibleneſs, which conceals a ſower Will, looks like a true Sweetneſs; and their diſſembled Nature unfolds not it ſelf quite, but after the time is paſt to have it redreſſed.

If there be any Nature upon which Education is able to do nothing, this may be ſaid to be that: In the mean while the Number of them is greater than is uſually imagined; Parents cannot be brought to think that their Children are of a perverſe Temper: When they will not ſee it of themſelves, no body dares undertake to convince them of it, and the Miſchief encreaſes daily. The principal Remedy would be to invite, and uſe Children from the very fiſt to a great Liberty of diſcovering their Inclinations.

You must know them thorowly , before you go to correct them. They are Naturally Plain and Open ; but if you but rack them a little, or give them some Example of Disguising ; they return no more to this first simplicity. It is true that God alone giveth Tenderness and Sweetness of Temper, we can only endeavour to raise it by generous Examples, by Maxims of Honour and of Disinterestedness, by the content of such as love themselves too much. It is needful to try to give an early Relish to Children, of the Pleasure of an hearty and reciprocal Friendship, before they have once lost this natural simplicity of Temper. To which nothing will conduce so much as to place them immediately near such Persons as shew them nothing ever that is Stiff, False, Mean, or Selfish. It would be better to suffer such to be near them who may have other Failings, and who may be clear from those, than to permit any persons of a tricking disposition to be about them, upon any account whatsoever ; you must likewise commend Children for what ever they do out of Friendship, provided that it be not too much displaced, or too violent. It is needful too, that Parents appear full of a sincere

cere kindness for them : For Children learn often from their Parents themselves to be kind to no body. In short I would have all superfluous Compliments towards Friends, all feigned Demonstrations of Friendship, and all false Caresses, whereby they are taught to pay with vain appearances the Persons whom they ought to love to be avoided in their sight.

There is a defect opposite to this now represented, which is most ordinary in Girls, which is, to be too much affected with the most indifferent things. They know not how to see two persons at difference one with the other, without taking part with one of them in their heart against the other : They are always full of Affections, or Aversions without ground ; they perceive no Defect in what they Esteem, and no good Quality in what they despise. It is not proper immediately to oppose this Humour ; for Contradiction strengthens these Fancies ; but it is proper by little and little to take notice to any young Person, that you know better than she doth all that is Good in what she loves, and all that is Bad in what she dislikes : Take care at the same time to make her sensible upon Occasions of the great consequence

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sequence of the Defects that are found in the most Charming Person, and of the Convenience of those advantageous Qualities which are to be met with in that which displeases her; do not at all press her, you will see she will come to herself. After this let her observe her former Passions, and reflect on them with their most unreasonable Circumstances. Tell her gently she will look after the same manner upon those whereof she is not yet Cured, as her Judgment grows up. Recount to her the like Errours that you have fallen into at her Age. Especially shew her in the most sensible manner that you are able, the great mixture of Good and Evil, which is found in every thing that we can love or hate, that so you may moderate the heat of her kindneses, and of her Aversions.

Never promise to Children fine Cloaths, or Dainties as Rewards; this is to do two Evils, first, to inspire them with an esteem of what they ought to despise; and secondly to take away the means from you of fixing other Rewards which might facilitate your Labour: Be very careful neither to threaten them into Study, nor to subject them to a Rule. There must be the least of Rule that can be, and when
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it is not possible to be absolutely avoided, it must be made to pass gently, without giving it this Name, and shewing always the Reason for doing such a thing in such a time, and in such a place, rather than in any other. A Risque would be run of discouraging Children, if they were never commended when they do well. Though Commendations are to be feared by reason of Vanity, yet it is good to try to make use of them to hearten Children; but in such a measure as not to make them giddy.

We see that *S. Paul* uses them often for encouraging the weak, and to make Correction pass more gently. The Fathers have made the same use of them. It is true that to the rendring them useful it is necessary to season them after such a manner, as to take from them all Exaggeration, and Flattery, and at the same time to refer all the Good to God as to its Fountain. Children also may be rewarded by Innocent Plays that have a mixture of some industry; by Walks, wherein the Conversation is not fruitless; or by little Presents which shall have some sort of Worth, such as Pictures, or Cuts, or Medals, or Maps, or Gilded Books.

CHAP. VI.

The Use of Histories for Children.

CHildren are passionately in love with
with ludicrous Stories ; they are
seen daily Transported with Joy, or be-
dewed with Tears at the Relation of
those Adventures, which are told them:
fail not to make good use of this Propen-
sion : when you see them disposed to
hearken to you, tell them some short mer-
ry Fable ; but choose some Fable from
Animals which are ingenious and In-
nocent. Give them for what they
are, shew what is seriously intended
by them. As for the Fables of the Hea-
thens a young Woman will be very happy
to be Ignorant of them all her Life time,
because they are impure and full of impi-
ous Absurdities. If you cannot hinder
Children from knowing some of them, in-
spire them with a Horrour for them.
When you have told a Fable, wait till
the Child ask you to tell more ; thus will
you leave in her always a kind of Appe-
tite to Learn further ; when her Curiosi-
ty

ty is hereby raised, then you may recount certain Choice Histories, but in few words; Connect them together, and put some part off from one day to another, so to hold her in suspense, and to give her some impatience to see the End: Enliven your Relations with quick and familiar Tones; make all your Persons to speak: Children who have a quick Imagination will believe they see and hear them. For instance recount to them the History of *Joseph*; make his Brethren speak like Churls, and *Jacob* like a Tender and afflicted Father; let *Joseph* himself give an Account, how he takes Pleasure being Master in *Egypt* to hide himself from his Brethren, to put them into a Fear, and then to discover himself: This lively Representation joyned with the surprizingness of this History will Charm a Child, provided that you do not burthen it too much with like Relations, that you let her first desire them, that you promise them too for Reward, when she shall be Good and Wise, that you give them not a studied Air, that you do not oblige her to repeat them: Those Repetitions, at least if they be not lead to them of themselves, torture the Children, and take away from

them all the pleasantness of these sorts of Histories.

It is nevertheless to be observed that if a Child have any Facility of speaking, she will of her own accord be lead to tell to such as she loves, the Histories, which shall have given her the most Pleasure; but lay not any constraint by a Rule. You may serve your self of some body who may be free with the Child, and who may seem to desire to Learn from her the Story. She will be overjoyed to tell it; let her tell it without reprehending her for her faults. When she shall be more used to tell these, you may Instruct her in the best manner of Telling a Story, which is, to render it short, plain, and lively, by the choice of Circumstances which represent best the Nature of each thing. If you have several Children, you may by little and little accustom them to represent the Persons of the Histories which they have learnt; one must be *Abraham*, the other *Isaac*, this *Sarah*, and that *Rebeccah*: These Representations will Charm them more than other Plays, will accustom them to think and speak of serious matters with Pleasure, and will render these Histories fixed in their Memories

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beyond danger of being Lost.

You must strive to give them more Relish for Holy Histories than for others, not by telling them that they are finer, which they will not believe perhaps; but by making them feel it, without saying it. Make them to remark how important they are how singular, how surprizing, how full of Natural Painting and of a Noble Vivacity. Those of the Creation, of the Fall of *Adam*, of the Call of *Abraham*, of the Sacrifice of *Isaac*, of the Adventures of *Joseph* which we touched upon, of the Birth and Flight of *Moses*, are not only proper to stir up the Curiosity of Children; but by discovering unto them the Original of Religion, they lay the Foundation of it in their Souls. One must be profoundly ignorant of the Essentials of Religion, not to see that it is all Historical: It is by a Connexion of wonderful Facts that we find its Establishment, its Perpetuity, and whatever ought to make us practice and believe it. It must not be imagined that one would design to engage persons in the Depths of Learning, when one proposes to them all these Histories; they are short, full of Variety, proper to please the grossest Folks. God who

who knows better than any one the Spirit of Man, which he hath formed, hath placed Religion in popular Facts, which are so far from over loading the Simple, that they help to conceive and to retain the Mysteries. For Example, tell a Child that in God there are three Persons which are but One Nature : Tell her how **Jesus Christ**, coming out of the Waters of *Jordan*, the Father caused this Voice to be heard from Heaven, *This is my beloved Son in whom I am well pleased ; Hear him :* Add how the Holy Ghost descended hovering like a Dove over our Saviour ; So you will sensibly shew her the Trinity in an History, which she will not forget, and you need only teach her that these Three Persons altogether make but one God, whose Nature is infinitely above our comprehension. This instance is enough to shew the Usefulness of Histories ; they shorten and take away in a very great measure the Driness of ordinary Catechisms which are without these. Antiently the *Catechumens* were always Instructed in the History of the Christian Religion. The admirable manner wherewith *S. Austin* wisheth all the ignorant to be instructed, was not a Method which this Father introduced

introduced of himself, but was the Universal Practice of the Church. This consisted in an Historical Account of the Religion as Old as the World, of **Jesus Christ** hoped for in the Old Testament, and of **Jesus Christ** Reigning in the New; which is the whole Substance of Christianity. This requires a little more time and care than the usual Method of Teaching; but then those whom you Instruct are truly acquainted with Religion, of which otherwise they would have had but confused Ideas.

Let us add to the Histories which I have mentioned, the *Israelites* Passage over the *Red-Sea*, their sojourning in the Wilderness where they were Fed with Bread which fell from Heaven, and drank Water which *Moses* made to flow from a Rock by striking it with his Rod. Represent the Miraculous Conquest of the promised Land, where the Waters of *Jordan* fled back to their Springs, and the Walls of *Jericho* fell of themselves, whilst the Besiegers only looked on: Paint to the Life the Fights of *Saul* and of *David*, describe *David* from his youth in his Arms, and a Shepherds Habit, Conqueror of that fierce Giant *Goliath*; forget not the Glory and Wisdom

dom of *Solomon*, make him decide between the two Women who disputed for a Child, but shew him falling from the height of this Wisdom, and dishonouring himself by softness, which is an almost inevitable Consequence of too Great Prosperity. Make the Prophets speak to the Kings from God, and describe things to come as if they read them in a Book ; make them appear Humble, Austere, and suffering, of continual Persecutions for speaking the truth : Make mention of the first ruin of *Jerusalem* in its Place. Make the Temple be seen as it lay in Ashes ; the Holy City ruined because of the Sins of the people. Relate the Captivity of *Babylon* where the *Jews* wept over their dear *Sion*. Before they return you may run cursorily over the delightful Adventure of *Tobias*, and *Judith*, *Hester* and *Daniel* : It would be Useful too, to clear up to the Children the different Characters of these Saints, that they may know those whom they like most ; one would prefer *Hester*, another *Judith*, and this would excite between them a petty Contention which would more strongly imprint those Histories in their Minds, and form their Judgment the better. Then bring back the people to
Jerusalem

Jerusalem, and make them rebuild its Walls, draw a smiling Picture of its Peace and Happiness, soon after make a Description of the Character of the cruell and impious *Antiochus*, who died with a false Repentance. Take notice of the Victories of the *Maccabees*, and the Martyrdom of the Seven Brethren : Come to the Miraculous Birth of St. *John*, tell more particularly that of **Jesus Christ**. After which you must choose out of the Gospel all the most illustrious parts of his Life, his preaching in the Temple when he was Twelve Years Old, his Baptism, his retreat into the Desert, and his Temptation, the Vocation of his Apostles, the multiplying of Loaves, the Conversion of the Sinner who anointed our Saviours Feet, and washt them with her Tears, and dried them with her Hair. Represent likewise the *Samaritan Woman* Instructed, those that were born Blind Cured, *Lazarus* risen from the Dead, Christ entering in Triumph into *Jerusalem*, set forth his Passion in the most lively Shape. Paint him going out of his Sepulcher, and afterward take notice of the familiarity wherewith he was forty days with his Disciples till his Ascension into Heaven ; then go on to
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the descent of the Holy Ghost, the Stoning of St. *Stephen*, the Conversion of St. *Paul*, the Call of the Centurion *Cornelius*, the several Journeys of the Apostles, and particularly of St. *Paul* which are very pleasing. Choose the most wonderful of the Histories of undaunted Martyrs, and mix something of the Heavenly Life of the first Christians. Take notice also of the Courage of young Virgins, and the most astonishing Charity of the Votaries to Christianity, the Conversion of the Emperours and of the Empire, the Blindness of the *Jews*, and their terrible punishment which continues to this very day.

All these Histories discreetly managed would imprint a whole series of Religion from the Creation of the World even to our times, in the weak and tender minds of Children, and that in such a manner as would fill their Heads with very Noble Ideas of it, and which would never be defac'd. They would see too in this History the Hand of God continually lifted up to deliver the Just and confound the Wicked; they would be accustomed to see God working all in all, and secretly leading to his designs, those very Creatures which appear the most remov'd from 'em

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But it would be well to gather into these Histories all those things which leave the most delightful and most magnificent Images behind them, because every thing is so to be used as to make it agreeable, that so Children may find Religion Fine, Lovely and August: for as they ordinarily represent it, it looks like something that is Sad and Melancholly.

Besides the inestimable Advantage of teaching Religion thus to Children, this stock of pleasant Histories which is early cast into their Memory, awakens their Curiosity for serious matters; renders them sensible of the pleasures of the Mind, and brings them to a concern for what they hear told of other Histories, which have some connexion to those which they knew before. But once again great Caution is to be had never to impose on them a Law of hearing, or of retaining those Histories, much less of making of them regular Lessons, it must be all pleasure thorowout. Press them not, you will thereby compass the design even in ordinary Tempers. The chief thing is, not to overcharge them, but to let their curiosity come on by degrees. But you will say, how are these Histories to be told? After a Lively, Short, Natural

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ral and agreeable manner ? Where are the Governesses that know how to do it ? To this I answer that I only propose it to put people upon a search after Persons of Tempers fit for Governing Children ; and who may be kept to this Method : Every Governess will make use of it according to the measure of her Talent. But lastly if they have ever so little Wit, the matter will not go so ill, when they shall be formed after this manner, which is natural and plain.

They may add to their Discourse the sight of Pictures, or Prints, which will in a pleasant ~~Di~~ represent the Sacred History. Prints may suffice and they may serve for ordinary use, but when you shall have opportunity of shewing Children Good Pictures it must not be neglected.

CHAP. VII.

*How the First Principles of Religion are to be
instilled into the Minds of Children.*

WE have observed that Childhood is not proper for Reasoning ; not that they have not already all the Ideas , and all the general Principles of Reason which they shall have hereafter , but because for lack of knowing a great many matters of Fact they are not able to apply their Reason ; and besides the Agitation of the Brain hinders them from pursuing their thoughts , and connecting them together . You must gently and without pressing turn the first Use of their Reason to the knowing God , persuade them of the Truths of Christianity without giving them Reasons of doubt ; they see for instance , one dye , they know that he is Buried ; say to them is this dead person in the Grave ? Yes ; he is not then in Heaven ; pardon me he is . How is he in the Grave , and in Heaven at the same time ? 'Tis his Soul that is in Heaven , and his Body that is laid in the Earth . Is not his
Soul

Soul then his Body? No; his Soul is not then Dead? No; it shall always then live; and will you be saved? Yes; but what is it to be saved? It is when the Soul goes into Heaven after it leaves the Body at Death; and what is Death? It is when the Soul quits the Body, and the Body turns to dust.

I pretend not that one should lead Children immediately to answer this, I can nevertheless say, that many have made me these Answers at the Age of four years. But I suppose one of a more backward Temper. However wait somewhat longer without impatience and you may bring it equally to a period. You must shew Children a house, and use them to comprehend how this house was not Built of it self. The Stones (you may say to them) were not put here without some body to bring them hither. It is well too to shew them the Masons who build, then make them look upon the Heaven, the Earth, and all the Principal things in them. That God has made them for the use of Man. Say to them you see how the World is finer and better made than a House. Is it made of it self? No doubtless it is God who has Built it with his own Hands.
Follow

Follow presently the Method of the Scripture, strike lively upon this imagination, and propose nothing to them at first but what is cloath'd with sensible Images. The time will come when you may make all those notices more exact. Observe all the hints which the Childs Natural Temper shall give, try several ways to discover those ways by which great Truths may be made to enter; especially tell nothing that is new without making it familiar by some sensible comparison.

For example ask your Daughter whether she would rather dye than renounce Jesus Christ? She will answer you, yes; then say further, but wherefore will you give your head to be cut off? To go into Paradise? yes. Hitherto she will believe that she has Courage enough to do it. But if you would make her feel that she can do nothing without Grace, you will yet gain nothing, if you do not tell her plainly that there is need of Grace to be faithful. Now she doth not at all understand what these words mean, and if you use her to speak them without understanding them, you will not hereby go much forward. What must you do then? Tell her the History of *St. Peter*, represent him, who
said

said with a presumptuous Air, *tho I should dye, I would follow you; when all the rest shall leave you, I will never forsake you.* Then describe his Fall, and how he thrice deny'd Christ, how a Servant Maid made him tremble. Tell her wherefore God permitted that St. Peter should be so weak; then make use of the comparison of an Infant who is not able to go alone, and make her understand how much need we have of God to bear us up as a Nurse bears up her Child. Hereby you will render the mystery of Grace very intelligible.

But the most difficult Truth to make Children understand, is, that we have a Soul more precious than our Body: We presently use them to speak of their Soul, and its well done, for this Language which they understand not fails not to accustom them to the confused notion of the distinction of Soul and Body, till they may be able afterward more clearly to conceive it. As much as the prejudices of Childhood are pernicious when they lead to Errour, so are they useful when they habituate the Imagination to Truth, waiting till reason may be able to work the same effect by its principles. But it is necessary however to establish a true perswasion. How is this

to be done? Must this be by throwing a young Girl into the subtilties of Philosophy? Nothing worse: You must confine your self to render if it be possible all she hears and speaks every day plain and sensible, that so she may be brought to a notion of all she says.

As for her Body she knows it but too well. Every thing carries her to flatter it, to adorn it, and to make an Idol of it, she thinks every thing Capital which might inspire into her the contempt of it by shewing her something better within her self.

Say therefore to a Child who first begins to reason, is it your Soul which Eats? if she makes a wrong Answer do not at all chide her, but gently tell her that the Soul eats not at all. It is the Body (you must say) which eats, it is the body which is like to Beasts. Have the Beasts any Soul, are they Learned? No, the Child will Answer; but they eat; you must continue, tho they have no Soul. You therefore see that it is not the Soul which eats, it is the Body which takes Victuals for its nourishment, it is that which Walks, it is that which Sleeps. And what doth the Soul? It Reasons, it knows all the World;

it loves some things, and there are others which it looks on with Aversion. You may also add by the by, do you see this Table? *Yes.* Do you know it then? *Yes.* You see that it is not made like this Chair, you know that it is made of Wood, and that it is not like the Chimney which is Built with Bricks? *Yes,* she will answer then. Proceed no further without having perceived by the tone of her Voice, and by her Eyes, that these plain Truths have made some impresson. Then you may go on, *but doth this Table know you?* You shall see the Child will smile at this Question. It is no matter; go forward: *Which loves you best this Table, or this Chair?* She will Laugh again. Continue, *And is not this a wise Window?* Then try to go further: *And doth this Puppet answer you, when you speak to it?* No, Why? Is it not because it hath no Soul? No, *it has none at all.* It is not then like you, for you know it; and yet it doth not know you again? But after your Death when you shall be in the ground, will you not be like this Puppet? *Yes.* Shall you see nothing more? No. Shall you know no body any longer? No. And shall your Soul be in Heaven? *Yes.* Shall you not there see God? *It is true.*

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true. And where is the Puppet's Soul at present? You will see the Child will Answer you smiling, or at least will let you understand that the Puppet hath no Soul at all.

Upon this Foundation, and by the means of these little sensible Turns, you may be able to use her by little and little to attribute to the Body what properly pertains to it, and to the Soul what cometh from that; provided that you do not go indiscreetly to propose to her certain Actions which are common to the Body and Soul. You must avoid all those subtilties which may embroil these Truths; and you must be contented to clear well all these things wherein the difference of Soul and Body is more sensibly Marked. Perhaps some Children may be so dull as not to be able with a good Education to understand these Truths: But besides that we sometimes clearly perceive a thing, which we are not able to explain so fully. God sees better than we what he hath put into the Spirit of Man. As for Children in whom there is perceived a Spirit capable of going further, they may without being thrown upon Philosophy, be made to understand according to their pitch,

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what it is they say, when you make them say, that God is a Spirit, and that their Soul is a Spirit too. I believe the best and simplest Method of making them conceive this Spirituality of God, and of the Soul, is to make them observe the difference which is between a dead and a living Man: In the one there is only the Body, in the other the Body joyned with the Spirit. Next you must shew them how that which reasoneth is much more perfect than that which hath only Figure and Motion. Then teach them by divers Examples that there is not any Body which perisheth, but that they are only separated; thus the parts of burnt Wood either fall into Ashes, or else fly up in Smoak. If therefore, you must add, that which is in it self but Ashes, uncapable of knowing and thinking, doth never perish, by a much greater Reason our Souls which know and think, must never cease to be. The Body may dye, that is, it may quit the Soul, and turn to Ashes; but the Soul must live, for it must always think.

These Ideas which are the Foundations of all Religion, ought by their Instructors to be cleared up as much as is possible to the Minds of Children. But when they
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are not able to succeed herein, they ought instead from rejecting these dull and slow Tempers, to hope that God may inwardly enlighten them. There is likewise a sensible and practical way to strengthen this knowledge of the Distinction between Soul and Body ; which is to use Children to an Habit of despising one, and esteeming the other throughout the whole course of their Life. Commend that Instruction which feeds the Soul and makes it grow ; esteem those sublime Truths which animate it to become Wise and Vertuous. Despise good Eating, Drunkenness, and whatever softens the Body ; make them feel, not by abstracted Reasonings, but by their own experience, how much Honour, Conscience and Religion are above gross Pleasures.

The Old *Romans* taught their Children to despise their Bodies, and to Sacrifice them to the Common-Wealth, that they might give the Soul the Pleasure of Vertue and Glory. Nor was it only the Persons of Quality, but even the whole people who were Temperate, Publick-Spirited, full of content for Life, only sensible of Honour and Wisdom. Where by the Old *Romans*, I mean those who lived before the encrease

of the Empire spoiled the simplicity of their manners.

None ought to say it is impossible to instill such Principles as these by Education. How many Maxims do we see established amongst us contrary to the impression of the Senses, by the force of custom ; for Example, that of *Duelling* founded upon a false Rule of Honour. It is not by Reasoning , but by supposing without thinking, that that Maxim established upon Point of Honour , is just and reasonable. There are many other Prejudices we daily see, which are contrary both to sense and reason, and have no other Foundation but a custom which was taken up without Ground. If then the Prejudices of Education when contrary to these are so strong, how much stronger will they be for Virtue, when they shall be upheld by Reason and the Hopes of an endless Happiness. Let us consider the inequality of the Reasons and Hopes, upon which the *Spartans* and *Romans* as long as their Republicks flourished, bred up their youth to a contempt of Luxury and Softness, and to a love of Honourable Labour, whence they performed incredible things , from these Maxims so opposite to the rest of the

the World. The Example of so many Martyrs and the other Primitive Christians of all Conditions and Ages, demonstrates how much the Grace of Baptism being added to the Helps of Education may make Impressions still more wonderful in the Faithful, to the making them condemn what belongs to the Body. Seek therefore all the most pleasing Turns, and the most sensible Comparisons to represent to Children, how in our Bodies we are like to Beasts, and in our Souls to the Angels. You may compare them to an Horseman mounted upon a Horse whom he guides: tell them that the Soul is with respect to the Body as the Horseman to the Horse. And so you may conclude that a Soul is very weak, and very unhappy, when it lets its self be carried away by its Body as by a furious Horse which throws it into a Precipice. Make them take notice likewise how the Beauty of the Body is a Flower which opens in the Morning, and which in the Evening fades and is trodden under feet; but that the Soul is the Image of the Immortal Beauty of God. There is you must add, an Order of things so much the more Excellent, as they are not to be seen by the

gross eyes of the Flesh, as every thing is seen with us here below subject to change and Corruption. To make Children perceive that there are most real things which to the Eyes and Ears are unperceivable, you must ask them whether it be not true that such an one is Wise, and that such another has a great deal of Wit : When they shall have Answered yes, ask further whether they have seen the Wisdom of such an one, and of what Colour it is: Then say, have you heard it, doth it make much Noise? Have you touched it? Is it Hot or Cold? Your Child will laugh: She will do as much at the same Questions about Wit; she will appear quite astonished that you should ask her, of what Colour a Spirit is, whether it be round or square: Then you may make her take notice that she knows some great Truths which can neither be seen, nor touched, nor heard, and that these things are Spiritual. But you must enter very soberly upon such sort of Discourses to Girls, and must regulate your self according to the Capacity of their Minds and to their necessities.

At the same time you must make the Imagination come in to help them, to give them

them charming Images of the Truths of Religion which the Body cannot see. You must paint to them the Glories of Heaven such as St. *John* represents them to us, with the Tears of every Eye dried up, no more of Death, no more of Sorrows, nor of Cries, Sighs shall fly away, Evils shall be gone, an Eternal Joy upon the Head of the Blessed, like the Waters upon the head of a Man who is sunk to the bottom of the Sea. Shew them this glorious *Jerusalem*, whereof God himself shall be the Sun, to make their days without End, a River of Peace, a Torrent of Delights, a Fountain of life shall water it, all shall be Gold, Pearls, and precious Stones. I am not ignorant that all these Images do fix the mind to sensible things, but after you have made your Children attentive with the relation of so fine a sight, than the means hinted by us before may be made use of to bring them back to things Spiritual.

Conclude that we are not here but as Travellers in an Inn, or under a Tent, that the Body is perishing, that one cannot keep it from corruption above a few years, but the Soul must fly away into this Heavenly Country, where it ought

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for ever to live with God. If you can give Children the Habit of beholding these great Objects with pleasure, and of judging of common things, with relation to these excellent Hopes, there are infinite difficulties which are thereby explained.

I would likewise strive to give them strong impressions of the Resurrection of the Body; you may teach them that Nature is nothing but a common Order settled by God in his Works, and that Miracles are but Exceptions from these general Rules: That so it costs God no more to do an hundred Miracles, than it doth me to go out of my Chamber a quarter of an hour sooner than I used to go. Then put them in mind of the History of the Resurrection of *Lazarus*, and afterwards of our Saviours, and of his familiar apparitions for forty days before so many persons; so that there could not be the least pretence left for Fancy or Imposture. Shew them lastly how it cannot be difficult to him who made Men, to make them them over again. Forget not the Comparison of a Grain of Corn, which is sown in the Earth, where it dies, that it may be raised again and multiplied. But to conclude, these things are not to be taught

taught Children like a Catechism, which Method would signifie little, unless to turn Religion into an affected Language, or troublesome formalities.

But it is carefully to be taken notice of that nothing is so dangerous, as to talk to them about the contempt of this Life, without making it appear to them by the whole course of your behaviour that you speak seriously. In all the Ages of our Life Example has a most wonderful power over us; in Childhood it can do every thing; Children are mightily delighted with Imitation and they have not yet any Habit which renders the Imitation of another difficult to them: Besides being not capable to judge themselves of the reason of things, they judge better, from what they see in those who propose the Reasons, than from the Reasons themselves which they urge: Actions too are much more sensible than words; if therefore they see the contrary done to what is taught them, they accustom them themselves to look upon Religion as a fine Ceremony, and Vertue as an impracticable Idea. But especially be sure never to rally before them, upon things which have any Relation to Religion, or upon the indiscretion

of some pious Persons ; for tho there may not seem to you sometimes to be much hurt in it, yet it may tend to very dangerous Consequences in them, and to the disesteem of Religion it self.

When the Child shall have made the necessary Reflexions for the knowing her self, and the knowing God : Joyn to these the matters of History, wherein she is already Instructed ; this connexion will bring all Religion into her Head at once. She will with pleasure observe the relation that there is betwixt her own Reflexions, and the History of Mankind : She will acknowledge that Man is not made for himself, that his Soul is the Image of God, that he was formed with so many admirable Springs by a Divine Industry and Power, as soon as she remembers the History of the Creation. Afterwards she will think that she was born with inclinations contrary to Reason, that she is deceived by Pleasure, transported by Rage, and that her Body drags the Soul, as a furious Horse runs away with his Rider ; she will perceive the cause of this disorder in the History of *Adams* Sin ; this History will make her expect the Saviour, who is to reconcile Men with God, so that here
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is the whole ground of Religion.

When Children are thus Grounded in Religion, it will be fit to put them upon the careful reading of the Holy Scriptures. They will be mightily pleased to find those very Reflexions and Histories, wherein they have been instructed before. You must shew them the credibility and the Excellence of these Books: You must explain to them their Antiquity; as that the most Ancient Writer among the Heathens lived five hundred years after *Moses*, that the very latest Writers of the Old Testament were near six hundred years before Christ, and before most of the Old Pagan Historians: Make them see the manner of their Writing, that whatsoever is set down in these Ancient Writings was either taken immediately from the Mouth of God, as the *Law* and the *Prophecies*, or else collected from time to time as any great, or Miraculous Actions happened, by persons of those times, of a publick capacity, and deputed by God: Then how they were admitted into the Canon upon great Deliberation and most evident Testimonials of their undoubted Truth, by established Prophets, and the whole Sanhedrim, who did most certainly know

know whether the Actions and Miracles therein recorded were true or not: That after this they were carefully preserved, that the first thing was to copy out twelve Authentical Copies for the twelve Tribes, and out of these as many as there were particular Synagogues in that Tribe, by Notaries appointed for the same purpose. That being carefully reviewed, they were laid up in the Treasury of the Temple, in the sight of the People, under several Locks and Keys, never to be touched but by particular Men; and that to alter, corrupt, diminish, or add to them was Capital by the Laws of that People. Then make them to perceive the sincerity of these Writers, how free they are from any suspicion of Deceit, that the Histories were Written in the very times they were acted, by publick Authority; the Prophecies by the Prophets themselves, who were plain honest Men, whose Commission was attested by constant Miracles, who when they read their Writings in the hearing of all the People protested that they spake not their own, but Gods Word, and ordered them to be deposited in the Treasury, till the Events should prove their Veracity and inspiration: They

They were Men free in their Lives from all Temptations of Pride or Ambition, and by their Deaths most of them were Martyrs for the Truths for which they declared. Explain likewise to them the Consent and Coherence of the several Writers one with another, whence it must needs follow that they were guided by the same Holy Spirit, which in a course of so many Ages would not suffer one to impugn the other; but the later Prophets always supposed, approved of, and built upon the former. All which will afford matter of great delight to them, as soon as they shall be capable hereof, being before hand prepared by such previous dispositions as we have touched upon already.

After this you may proceed to some inward Considerations upon these Divine Writings, but take heed of clogging or pressing those you design to instruct. Bid them consider the Subject which they treat of, and the end which they drive at, that the former is nothing but the Acts of one Supreme, Infinite, and Beneficent Being, and the second only the Glory of the same Eternal God, with reference to the Salvation of Mankind: Teach them
how

how much the Subject and End of the Scriptures surpasses whatever is to be found in all the other Writings of the World. Then you may give them some light into their stile, its wonderful simplicity accommodating it self to the weakest understandings, its great profundity exceeding the capacity of the most Wise and Learned, its commanding Majesty without flattering any body, with no more respect to the greatest than to the meanest: Shew them too, how these Scriptures with this plainness of speech retain a power of Perswasion, Instruction, and moving the Passions, incomparably beyond all Writings in the World besides. But you must teach them how to feel this themselves and not barely tell them so: And there will be need of a great deal of Art to make them relish these Books; but the chiefest difficulties are overcome by the Preparatories we have already taught. It would be very well likewise for this End to give them some familiar Expositions in the vulgar Tongue, and to choose out the most Elegant Translation or Paraphrases of the Poetical Books, wherein the Poetry might no less delight than the matter instruct. Thus the most pathetical Poems that Hu-
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mane Wit has invented, will seem to them to bear no Comparison with the Psalms, and several Hymns of the Bible, as to the kindling and stirring up the Affections.

It will be now time to unfold to them the contents of the Sacred Writings. And these former Considerations, with Gods Grace, will make them eager both to seek them out themselves, and to hear them of you. You must make them observe that they chiefly contain two things, either supernatural Truths, or Prophecies. That there are in them several sublime and abstruse Doctrines, vastly above the reach of humane Capacity, and which could never of themselves enter into a Mans mind to make them ; as that the World was Created ; that Angels being Created poor Spirits, some of them revolted in Heaven, and are therefore Eternally Damned ; that the first Man by sinning against a positive Injunction of God, drew all his Posterity into the obligation of his sin ; that the Seed of the Woman should only deliver us here from ; that God is one in Essence, and that there are Three Persons, the Father, the Son, and the Holy Spirit, that the second of these should

should take upon him the Nature of Man, and die a painful and ignominious Death, for the Ransom and the Restauration of Mankind; that the way to Happiness is by suffering. Next that there are a vast company of Predictions delivered many Years and Ages before they were verified; set down so plainly and particularly as that there could be neither mistake nor cheat in them; with all boldness of speech at such a time as there was not the least cause to conjecture, or probability that they should ever be brought to pass; by unlearned plain persons, who could foresee nothing by their Art; and yet none of these have ever failed, but have been confirmed by their Events. For instance, how many Prophecies were made to *Abraham* of his Issue, when he neither had Children, nor was like to have any; of his inheriting a very large and a very fruitful Country, of his Posterities descent into *Egypt*; their time of Bondage, and manner of deliverance, foretold more than four hundred years before it was verified. How after this his Nephew foretold the particular time of the coming of **Jesus Christ** two thousand years before, and that his fourth Son should have the Scep-
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ter, when there was neither probability of any Scepter at all, or if there were, that his Elder Brethren should not be served before him; and this Prophecie was penned when there was the greatest unlikelihood in the world for it ever to be fulfilled, the present Gouverneur being *Moses* of the Tribe of *Levi*, and his Successour designed by God of *Ephraim*: And this above four hundred years before the least appearance of its accomplishment; when after all a *Benjamite* was chosen for the first King. Make them observe also, that when the same Patriarch blessed his Nephews, he foretold the greatness of the Younger above the Elder, which appeared not till that Tribe became Head of the Ten after their Separation; and that he foresaw the particular places of his Childrens Habitations, exactly as they fell to them by casting Lots above two hundred years after. And also that *Moses* who never entred the Land of Promise, divided it out to every Tribe, as tho' he had been in actual possession, and as the Lots punctually verified: Teach them to take notice of the several other Prophecies which he gave of their Apostacy, Captivity, and lastly total Desolation, as likewise of the
Messias

Messias; which were all fulfilled many Ages afterwards. Such Hints as these will both please, and incite them to observe the circumstances, and the Completion of those Prophecies which they read; but have a care of torturing them with niceties or difficulties; those which are easy and plain will be sufficient to make them admire those Books as they read them, together with their Author the disposer and knower of these things. I will give some more instances, to instruct you thoroughly in this Method. As they read the wonderful History of the fall of the walls of *Jericho*, bid them observe the Curse upon the Place where it stood, and the Person who should ever go about to rebuild it, signifying that before the Foundations of it should be laid, and the Gates builded, he should lose all his Children: And then shew them how this was accordingly fulfilled in one *Hiel* about five hundred years after. Let them take notice that *Josias* was foretold by Name, and his actions were mentioned, above three hundred years before he was born, and that the Prophecy was immediately registred together with the Miracles that accompanied it; and that the Sepulchre of the Prophet

was

was so long after accidentally found by that very Prince, who bore that miraculous Name which had been foretold to *Jeroboam* so long before. Shew them how the Birth, Life, Actions and all the Particulars of the Passion of **Christ**, are described by *Isaiah* that Evangelical Prophet, as if he rather Writt an History than a Prophecie; and that when this same Prophet lived in a time of prosperity and peace, when his Nation was in Friendship with the *Babylonians*, he foretold not only the Destruction of *Jerusalem* by that very people, and the Captivity of his Country Men; but also that *Babylon* it self should be destroyed by a *Persian* Prince, whose Name and Greatness he distinctly describeth near two hundred years before he was born, and nameth two Witnesses expresly, *Uriah* and *Zachariah*, who were not born, the first till an hundred years after this Prophecie, and the second not till fourscore more; and in the mean time these Prophecies were dispersed into many thousand hands not only in his own Country, but in *Chaldea* too by means of the Captivity. They may observe this same Captivity foretold again by another Prophet, a little before it came to pass,

pass, together with all the Circumstances; tho' he was hereby made a Traitor, Imprisoned, Whipped, and Threatned daily with Death: And that he told too the very determinate time how long it should last; and that this was publicly known, by the Heathens themselves; and that all these matters came to be exactly verified. Teach them to observe that another great Prophet forewarned a mighty King when he was in the heighth of his impious Luxury, before all his Nobles, of a Destruction which followed the same night: That he foretold to the first *Persian* Monarch the number of the Kings who were to reign after him, and that the last to be overcome by a *Grecian* Monarch *Alexander* the great: That he spake of the four great Monarchies which were to succeed each other afterwards, and described them as if he had lived in them; and that he was so particular as to foretell the very Fight between *Darius* and *Alexander*. These Examples are enough to instance in: When Children come to years of discretion, and are Curious and capable, you may proceed with them to the rest: You will find very many more as plain and distinct as these: But be not too forward,

ward, your best way is to go on gently and surely.

They being thus initiated, it will be well if you give them a more particular Demonstration of the Writings of *Moses*: Observe to them the impossibility of their being forged, their Original Antiquity, and their chiefest heads in very observable Particulars owned by the greatest Enemies to his Name and Law: Observe to them that the Civil and Religious Observances of the *Jews* to this day, are grounded upon Principles which are not to be found but in the first Book which bears his Name: As the beginning the day by the Evening, the Observing the Sabbath, the using Circumcision, the abstaining from such a Muscle in the Thigh, and several others: That this Book supposes that the Posterity of *Abraham* as well as his Ancestours constantly practiced such Constitutions: And how, it being ordained that this Law should be continually read in every Family, and every Sabbath more peculiarly appropriated for this, as every Seventh Year to read it over whole, it was altogether impossible that any other than *Moses* should be able to make it to be received. You may shew to them
how

how it was very easie for *Moses* to receive the notices of what he relates to be done before his own time : That Facts which were so notorious could not be lost in so few Generations betwixt him and the Deluge : Observe how he wrote his own Acts which every man present knew to be true, who also were Witnesses of the Communications of God which he confirmed by very terrible and undoubted Miracles : That *Moses* caused the whole to be read to the People, and laid up in the Ark, and caused all the Army to swear to the Observation of it : he relates what was transacted in the sight of several hundred thousand people, many of whom envied him, and were his Enemies ; upon which account he durst never have put falshood into Writing. Mark his ingenuousness, that he conceals not the offence of his Brother, of his Grandfather, of his Sister, or of the rest of his Kindred, or even his own : That he went not about to bring any of his own Sons which he lacked not, into the Government, but left it to a Stranger. By this you will convince them that he could have no worldly design.

But I would chiefly have you Teach
them

them that **Jesus Christ** is the Substance of the Old Testament; and that there is adumbrated; all that was to be accomplished in him. For this End make them perceive that *Adam* might be convinced of his Creation both by Reason and Authority; that his Children could not but be convinced of the same; that they were effectually convinced both of the Creation, and of the Promise of the *Messiah*, and that a present accomplishment hereof was expected, you may make it probable from some Hints in *Eve*, *Cain* and *Lamech*, and also give no absurd Account of the Jealousie and Polygamy of the two latter joined with Murther. Then shew them that *Noah*, being not above half a Life distant from the first Man, from him his Children and their Posterity came to be convinced of these Facts and these Predictions, till *Abraham* in whom they were most eminently renewed: Let them see how visible the perswasions of the same Truths were in his Family: Whereby you may explain several hard passages in the Book of *Genesis*, as the incest of *Lots* Daughters, by supposing their Action to be committed with a prospect of giving Birth to the *Messiah*, considering how they
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are represented as having lead a very honest and clear Life in the midst of the impurities of *Sodom*, and that they were not carried to commit this Incest till after their Mothers Death, that they consented together in an Act which naturally embroils persons otherwise the most united, when Governed by a Spirit of Lewdness; that they persevered not in this Incest; that they were so far from being ashamed of so criminal a Fact, or from concealing it from their Posterity, as that they gave to the Children born of their Incest, such Names which might perpetuate the memory of their Action. Upon the same Foundation you may proceed to teach them to consider the ardent passion for Children in *Sarah* and *Rebecca*; the jealousy between *Ismael* and *Isaac*; *Esau* and *Jacob*, the Oblation of *Isaac*, with all the several Circumstances of that strange Ceremony which *Abraham* used in swearing *Eleazar*: That the same Truths were firmly believed by *Jacobs* Posterity till *Moses*; mark his Blessing, his Polygamy, his Travels, the Actions of *Thamar*, the Dream of *Joseph*, the jealousy of his Brethren, their Persecution shortly after by the *Egyptians*. By all which you may
con-

confirm to them this following Proposition, that many very strange Actions, the memory of which *Moses* preserves, and which Atheists look on as full of absurdity, had for their Foundation a firm Persuasion of the Truth of these Facts, and a different Idea of the sense of the Promise concerning the *Messias*, being in sequel of time formed by every one according to his Inclination and Prejudice. In like manner represent to them **Jesus Christ** foretold by all the Patriarchs and the Prophets from the beginning till the fulness of time. Especially make them remark his Divine Nature, in that he was to crush the Serpent; to be a Ruler in *Israel*, and his Name *God*; to be called *Jehovah* our Righteousness; *Immanuel* the Son of God, the Word of the Father, that he should have full Commission to change the Law of *Moses*, and to establish a New and better Law that should endure for ever: That all the particulars of his Incarnation, Nativity, Life, Death and Resurrection were foreseen, and expressed as clearly as if they had been already past; some four thousand years, some two, and some one thousand, and the last of all more than four hundred years before he was born.

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But above all things you must dispose young persons to read the Gospels, that so they may sufficiently understand the Mysteries, the Actions, and the Commands of **Jesus Christ**. Here it will be well to oblige them that the different Qualities and Circumstances of the Evangelists, their Number and Nature several hundred years were before presignified: That they wrote their Gospels in several Countries, so that there could be no calling together; at several times, one after the other, and yet the latter corrects not any thing in the former; that they published their Histories while vast numbers of Men were alive who knew the Facts, and many more who studied to oppose them; that they are for the most part particular in their Narrations, as to the Time, Day, Hour, Place, Village, House, Persons; that they wrote of things done in the same County, in Towns and Cities publicly known, in the Suburbs and Hills about the City, in such a street, at such a Gate, in such a Porch of the Temple, which were seen every day by all in *Jerusalem*; that they published their History in their own life time; that they died Martyrs in defence of what they had

Written

Young Gentlemen. 99

Written: Teach them to observe the sincerity and plainness of their Stile, without all kind of Art: That they flatter none, not even **Jesus** himself whom they Worship, concealing not his infirmities of Flesh, as Man; his Hunger and Thirst, his being wearied, his Passions of Sorrow and Fear; that they dissemble nothing of the Apostles, which might turn to their discredit, as **Christ**s rebuking their dulness, their proposing after a long Instruction very rude and impertinent Questions, the *Fall and Perjury* of *St Peter*, the incredulity of *St. Thomas*, the Ambition of *St. John* and *St. James*, which last being clearly expressed by *St. Mark* while *St. John* was living, was never denied or taken ill by him, nor was *St. Marks* Gospel the less approved by *St. John* who lived longest, and wrote last; and which is still more observable, make them to take notice of such a sincerity in these Writers as to relate more particularly their own Imperfections and those of such others as they chiefly esteemed. So *St. Matthew* names himself the *Publicane*, *St. Mark* being particularly allied to *St. Peter* not only relates his denial of his Lord, but relates it with all its aggravating circumstances, being

St. Pauls Disciple is the only relater of the differences between him and *Barnabas*. Then observe to them how these Writings were received as containing undoubted Truths, by those who lived in the same Age, and were Witnesses of all the particulars: How they were dispersed abroad in infinite Copies, religiously preserved, read in Churches over all the World, Cited, Expounded, Preached, Taught and Commented upon from time to time; so that it was impossible for any Enemy to corrupt so many Copies dispersed throughout all Nations, so read, and so studied, without any discovery or opposition. But especially teach them to observe the Excellency of the Doctrine here taught, how much it tends to the Exaltation of Gods infinite Glory and Love, and to the Depression of Mans Pride and Vainity; to the Mortification of sensual Appetites; to a sincere universal Charity; to Peace of Mind; Purity of Body; and the perfection of both; and to the reducing Humane Nature to the nearest Union and Dependance on the Divine, by a re-
stitution here to a state of Innocence, Simplicity, and Angelical Sanctity, and the sure Hopes of a great and incorruptible

ble Crown given by the Son of God. You must endeavour to give them the strongest Impressions, that are possible, for these matters, that so they may draw by themselves a lovely Idea of the Christian Religion, and eagerly study to transcribe it in their Life.

As for Sermons, you must give them a relish not for the fine and Rhetorical, but for the most plain and the most edifying Discourses. Make them to avoid censuring and criticizing on the Preacher, tho' it should happen that he might deserve no great Commendation. Teach them how they may draw no small profit even from very ordinary Sermons; and that the being affected with, and reflecting on the Text is no small matter towards influencing a prepared Mind. Let them see that great Scholars are not always the most Eminent Preachers; and that sometimes even very good Men after long study do not perform great things in their Discourses upon the Scripture: Bid them consider that God hath given several Talents to several Persons, to some more, to some less; that according to these he will judge, that we must not require, where he doth not; that they as Men are subject to the

same Imperfections as others, to the same same Passions, the same Temptations; that the slighting of Gods Ministers must rebound upon God himself.

Teach young persons to remark, that the Soul of Christianity, if one may so say consists in the contempt of this Life, and the Love of the next. They may see probably a great many persons of Courage and Piety, who are not able to think on Death without trembling: You may meet with others so superstitious, as to grow pale when there are thirteen at the Table, at certain Dreams, at the overturning of a Saltfeller; the dread of all which imaginary Presages is a gross Relique of Heathenism, *and of Popery too.* Make them see the Vanity and the Ridiculousness hereof: Tho Women have not the same Occasions as Men, to shew their Courage they ought nevertheless to have it. Cowardise is contemptible every where, every where it hath mischievous effects: It is needful that a Woman know how to resist vain Alarms; that she be firm against unforeseen Dangers; that she weep not; that she be not frightened but for great Matters at a surprize, and then too that she bear her self up gallantly by Vertue.

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It is not lawful for a Christian of either Sex to be a Coward.

CHAP. VIII.

*Instructions for the Practical Part
of Religion.*

Great care is to be taken, which I mentioned before, to set before Children **Jesus Christ**, the Author and Finisher of our Faith, the Center of all Religion and our only Hope. Having shewed them by the former Method the Divine Authority, and the Excellency of the Gospel; you must reform both the Judgments, and the Actions of the Person whom you Instruct, according to the Model of **Jesus Christ** himself; who took upon him a mortal Body, for no other End than to Teach us to live and to dye, by shewing in his Flesh like to ours whatever we are to believe and practice. This is not meant that you ought every moment to compare the Childs Sentiments and Actions with the Life of **Christ**: This Compari-

son would be wearisom and indiscreet ; but you must habituate Children to look upon his Blessed Life as our Pattern ; and his Word as our Law. Strive to affect them with those of his Discourses and Actions which are most accommodated to their capacities. If they cannot resolve upon any hard Labour, represent **Jesus Christ** Labouring at a hard and mean Trade till he was thirty years old : If they would be esteemed and commended , speak of the Reproaches and Cruel Mockings which he endured : If they be not able to agree with such as are about them ; make them to consider **Jesus Christ** conversing with Sinners ; and with the most abominable Hypocrites. If they shew any resentment ; make hast to represent to them the same **Jesus Christ** dying on the Cross even for those who were the Authors of his Death : If they suffer themselves to be transported with an immodest Joy, paint the Sweetness and the Modesty of **Jesus** , whose whole Life was so very Grave and Serious. Lastly make them often represent to themselves what **Jesus Christ** would think, and what he would say of our Conversations, of our Amusements, and of our most
serious

serious businesses, if he had been still visible in the midst of us. Proceed to urge what would be our astonishment, if he should appear suddenly in the midst of us, when we are in the most profound forgetfulness of his Law. But is not this, you must add, that which will happen to every one of us at our Death, and to the whole World, when the secret hour of the day of Judgment shall come? Then you must describe the overturning of the Universe, the Sun darkned, the Stars falling from their places, the Elements melting with fervent heat, and the Foundations of the Earth shaken. With what Eyesought we to behold this Heaven which covers us, this Earth which bears us, these Houses which we inhabit, and all these other objects which surround us, since they are all reserved for the Fire. Shew them afterward the Graves open, the Dead who shall gather together again the wrecks of their Bodies, **Jesus Christ**, who shall descend in the Clouds with great Majesty, the Book opened, wherein shall be written even to the most secret thoughts of the Hearts, the Sentence pronounced in the Face of all Nations and of all Ages; the Glory which shall be discovered to

Crown the Righteous everlastingly. Lastly the Lake of Fire and Brimstone, the Night, the Eternal Horrour, the gnashing of Teeth, and the Rage which will be common to Men and Devils, which shall be the Lot of all sinful Souls.

Fail not thorowly to explain the Ten Commandments : Make it appear how they are an Abridgment of Gods Law, and that there is in the Gospel all that is contained in these in more remote Consequences. Repeat to the persons you instruct that it is the Letter that kills, and the Spirit that makes alive ; that God requires that all should Worship him in Spirit and in Truth ; that he will be loved inwardly, and will be respected of us as if there were only he and our selves in all the World ; that he has no need of our Words, our Gestures, or even of our Riches, but that which he desires, is only our selves ; that one ought not only to perform what the Law ordains, but likewise to perform it for the same End for which the Law did ordain it ; that only outward Actions, and crying *Lord*, will never be enough ; that if we enter not into the true Sentiments of the Love of God, Renunciation of Temporal things, Con-
tempt

tempt of our selves, and a Horrour of the World, we make Christianity to be nothing more than a cheating Phantasm for our selves and others.

Be sure to put Children in mind of the Vow that was made in their Names when they were initiated into this most Holy Religion: Remember to them constantly as occasion serves, that they are sworn to renounce the Devil, the World, and the Flesh; and to believe and practice the Christian Religion with all Resolution and Constancy. Insinuate these promises, into their Minds, shewing them that the Examples and Maxims of the World, ought to be so far from having any Authority over us, that they ought to make us suspect all that comes from so odious and so poisoned a Spring: Fear not likewise to represent to them, with *St. Paul*, the Devil reigning in the World, and moving the hearts of Men by all the violent Passions which make Men seek after Riches, Glory and Pleasure. It is this Pomp, you must say, which is more that of the Devil than of the World: This is the spectacle of Vanity whereto a Christian ought to open neither his Heart nor Eyes. The first step you must perswade them to in Christianity

stianity, is a renouncing of all worldly Pomp: Let them see how they ought to trample under feet all groundless contempts, impious Galleries, and even the Violences of the World; since they are now become Souldiers under the Cross: Teach them to offer up their senses and their Passions, all their Desires, Designs, Studies and endeavours to the honour of their Saviour: Make them perceive that all they have will be safest in his hands, and nothing elsewhere can be safe; that for whatever they deposite here, they are certain to receive an hundred times as much; and ask them whether they would not be contented to sell all they have at this rate: Ask them whether they were not very much pleased with their Babies formerly; whether they do not think themselves now above them; whether they slight them now, tho' they once thought they never should. They will answer yes. What is the reason you may urge, that you continue not still to cry after them? *Because I now find I may be happy without them.* Was there therefore no real happiness in them? *None at all.* But you thought so once? Where therefore was the Happiness you fancied? *It was in my Imagination.* Then
ask

ask them whether they do not fancy now the same Happiness in the Poms of the World which they did sometime since in their Babies? Tell them they will come to be as sensibly convinced of the former, as they already are of the latter: That they will find all the Happiness placed in them to be meerly Imaginary; but that this is not all, for that these are infinitely more dangerous as to their consequences, than those Play things of little Children. This way I would have you take to Arm them against the Allurements of the world, and the same Methods will serve to fortifie them amongst the rest of their Spiritual Weapons. Especially make them to consider these Reflexions before you bring them to Confirmation. Particularly then put them in mind of their being Marked with the sign of the Cross in token they should not be ashamed of Christ Crucified, or of Fighting under his Banner till their Lives End, and that they must be Crucified with him, if they would partake of his Resurrection. We are not, God be praised, you may say, in the time of Persecutions, wherein those who would not Renounce the Gospel were put to Death; but the World which can never
cease

cease to be the World, that is to say Corrupt, makes continually an indirect Persecution against Piety, it lays its Nets to catch it, it decries it, it mocks at it, and makes the practice of Religion so difficult in almost all the conditions of Life, that in the very midst of Christian Nations, and where Christianity is strengthened by the Sovereign Authority, we are in danger of being ashamed of the Name of **Jesus Christ**, and of the imitation of his Life.

It will be likewise needful to explain to young persons the Nature and the Necessity of Prayer founded upon that continual want of the Grace of God. God you must say, requires that we should Pray for his Grace, not because he is ignorant of our necessities, but because he would subject us to a request which excites us to acknowledge this necessity: This will work in us a Humiliation of our Hearts, a feeling of our Misery and of our impotence; and lastly a confidence in his Goodness which he exacts from us. These Requests which he would have made to him consist only in the intention and the desire: For he has no need of our words. We often repeat a great many words without praying, and we often pray inwardly without pronouncing

a Word. Words are nevertheless very useful for they excite in us those thoughts and Sentiments which they express, if we are attentive to them: Wherefore **Jesus Christ** gave us a Form of Prayer: What comfort is it to understand by the Son how his Father will be prayed to? What force ought there to be in the Petitions which God himself puts into our Mouths? How will he not grant us that which he has taken care to teach us to ask? After this shew them how very plain and sublime this Prayer is, how very short and full of whatsoever we can expect from above.

After this it will be high time to speak of the most Solemn Act of Christian Religion. The first Communion ought to be at the time when Children being come to the use of Reason, shall appear more Docile, and more exempt from all considerable faults. It is amongst these first Fruits of Faith and Love of God, that **Jesus Christ** will delight to discover himself in the Graces of Communion: It ought to be a long time expected, I mean you ought to give Children hopes of it from their earliest Childhood, as of the greatest Good that can be had upon Earth, and a Taste of the Joys of Heaven:

ven: I am of the Opinion you ought to render it as Solemn as is possible; that it appear to Children, that your Eyes are fixed upon them during this Blessed time, that you esteem them happy, that you take part in their Joy, that you expect from them a Conduct above their Age fit for so great an Action. But though very much is required to prepare Children for the Communion, I think when they are prepared, you cannot be too speedy in preventing them with so precious Grace, before their Innocence be exposed to those dangerous Temptations wherein it begins to fade.

CHAP. IX.

*Remarks upon several Faults of
Young Women.*

WE proceed to speak of the Care which must be taken to preserve Girls from several Faults incident to their Sex. They are bred up with a softness and Timorousness which renders them incapable of a firm and regular Conduct. In the beginning there is a great deal of
Affectation

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Affectation, and afterware a great deal of Habit in these ill grounded Fears, and these Tears which they bring forth so cheaply. The contempt of such Affectations might serve very much to correct them, Vanity having in them so great a part.

It is necessary likewise to repress in them too tender Loves, little Jealousies, excessive Complements, Flatteries, Transports; all this spoils, and uses them to look upon whatever is Grave and Serious as too dry and sower. It is necessary too to try to make them study how to speak in as short and precise a manner as they can. True Wit consists in retrenching all useless Discourse, and in saying a great deal in a few words; whereas most Women speak a little in a great many; they take easiness of speech and vivacity of Imagination for Wit; they choose not their thoughts; they put them not into any Order with respect to those things they are to explain; they are passionate in almost every thing they say, and Passion makes them talk a great deal: In the mean while nothing very good can be expected from a Woman, unless she be brought to consider what is to follow, to examine her thoughts to explain them after a short manner

manner, and that done to be able to hold her peace.

There is another thing which contributes very much to long Discourses of Women ; which is that they are Artificial, and use long windings to come to their point, they are taken with Craftiness, and how should they not be taken with it, since they know no better Prudence than that ; and this is the first thing that Example hath taught them : They have a Natural flexibleness so as to be able to act any part. Tears cost them nothing, their Passions are quick, and their knowledge limited, whence it is that they neglect nothing whereby they think that they can succeed, and the means which would not be liked by persons of a more regular Temper appear to them to be good ; they hardly have reason to Examine whether such a thing is to be desired, but they are very industrious to attain it.

Besides they are fearful, and full of false shame ; which is likewise a spring of Dissimulation. The means of preventing so great a mischief, is to avoid putting them upon any necessity for it, and to accustom them to speak ingenuously what they think as to all lawful matters. They should be
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at liberty to testify their dislike, when they are displeased. They should not be forced to appear to like some Persons, or some Books which do not please them.

When they shall be so unhappy, as to have got an Habit of disguising their Opinions, the way to let them see the folly of it, is to instruct them solidly in the Maxims of true Prudence; as the means of diverting their Relish from the frivolous Fictions of Romances, is to give them a true taste of useful and delightful Histories. If you allow them not a Regular Curiosity, they will have a disorderly one; and if you do not form their Minds to true Prudence, they will adhere to the false which is *Craft*.

Shew them by Examples, that without deceitfulness we may be Discreet, Cautious and Diligent in the lawful ways of gaining our point. Tell them that the principal part of Prudence consists in speaking little, in being more diffident of our selves than of others; but not in making false Discourses and shifting Persons. Uprightness of Conduct, and the Universal Reputation of Probity attract more Confidence and Esteem, and consequently at the long run procure more Advan-
Ages

tages even in Temporal Matters, than winding Methods. How much doth this Judicious Probity distinguish Mankind, and renders them fit for the greatest undertakings.

But moreover how contemptible is all that which Craft seeks after; it is either a trifle that one dare not speak for, or a pernicious Passion. When we wish for that which we ought to wish for, we desire it openly, and seek for it by right ways with moderation. What is there more sweet or more convenient than to be sincere, always Quiet, at Peace with our selves, and having nothing to fear, or to invent; whereas dissembling persons are continually in Agitation, in Remorse, in Danger, in the deplorable necessity of covering one Craft by an hundred others.

With all this shameful uneasiness, persons of a crafty Temper can never avoid those very inconveniencies which they shun. Sooner or later they pass for what they are. If in some particular cases they overreach the greatest part of Mankind, yet they cannot do it in the main Actions of their Life: They are by one part or other always found out, and very commonly they are bubbled by those very Persons

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Persons they designed to put upon. Some make a shew of being dazled by them, that they may see their Tricks the better, and they believe themselves Esteemed, tho' they be despised. But if they should prove somewhat lucky, at best they are sure to lie under suspicions; they warn Mankind to stand upon their Guard. People will be as much afraid of their Company, as if they had the Plague; and whether the Disease be real or imaginary, there is no Physick that will be able to Cure it: Upon this bid them consider what can be more contrary to the Advantages which a Prudent Love of one self ought to seek, than to see our selves alwaies suspected. Say these things by little and little according to the Occasions, the Needs, and the Capacity of the Tempers you gave to deal with.

Observe likewise that Craft proceeds alwaies from a mean and a little Spirit. We are Crafty, only when we desire to to be concealed, not being such, as we ought to be; or when designing lawful matters, we take unworthy Means to come at them, for want of knowing those that are Honourable. Tho the latter betrays greater weakness of Spirit; yet there
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is the same littleness of soul in both of these. Nothing is so much to be pitied as the prosecution of what is lawful, by unlawful Courses. Teach Children to observe the impertinence of some little Crafty Tricks which they see practised, and the contempt which they bring on those who commit them ; and lastly make them ashamed of themselves when you catch them in any thing like dissimbling. From time to time deprive them of the thing they love, because they would come at it by Craft, and declare that they shall have it when they ask plainly: Neither be afraid of bearing with their little Infirmities, but give them the Courage of letting you see them ; which else may be an hard task to discover. Shame when it is wrong placed is a very dangerous mischief, and which can very hardly be Cured ; and which if it be not taken heed to, will render all the rest incurable.

Teach them the folly of these wretched subtilties whereby some contrive to have other people deceived in such sort as not to be able to reproach those who were the Deceivers. There is still greater Baseness and fouler Play in these

these Refinings, than in the common Cheats: The others make an honest practice, if one may so say of Craft; but these add hereto a new disguise to Authorize it. Tell your Child that God is Truth it self; that to play with Truth in ones words, is to play with God; that she ought therefore to be precise and exact in them, and to speak but little, that so nothing may be spoken by her but what is fit, and with respect had to the Truth.

For this reason take a particular care of imitating those who applaud Children, when they observe them to have shown a kind of Wit in some Craft. On the contrary you must be so far from commending these little Tricks as instances of their Wit, that you must severely chide them upon such occasions, and destroy all their Artifices meerly because they are so; that so experience may leave in them a disgust of those contrivances for the future. By praising them for such Faults, it is not strange if they become at last perswaded, that to be Prudent and to be Crafty are all one.

But besides this, Curiosity generally fills the Minds of Women; and affords them a
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large, but empty field of Discourse. It will seldom, or never agree with silence: Those who are desirous of Learning a great deal of News, are not alwaies resolved to conceal it, and Obloquy infallibly makes the sale of that which Imprudence heaps together. Whatever it be, and let it go which way it will, there must be some vent for it. The minds of curious persons are like to those Vessels which are emptied at the same time one thinks to fill them. That which comes in by the Ears, goes out again almost as soon by the Mouth; because indiscretion, which is as well the Mistress of those who speak, as of those who hear lightly, stops not the passage to Lies either at going out or coming in. This Levity creates a bad Opinion of their Temper, and it gives no very good one of their Conscience: People ordinarily judge of them, that they do not so wholly spend their time in hearing what is vain and superfluous, as not to catch at what is evil. But especially the easiness which they shew to believe a Vice, is looked upon as a sure token that they know themselves guilty of the like. There are some who hear with delight all kind of Obloquies and Scandals: Who
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cannot suffer one to speak advantageously of any Body: Who think by blaming all the World to make an Apology for their own Crimes, and to give Authority to their Guilt by the Number of Criminals: When they hear the Vertues of some commended, they have presently the same Passions as the Ugly have, when the Fair are Courted in their presence. Represent to Children the senselessness, as well as the Odiousness of this Humour. Tell them, that the Vertuous excuse Faults instead of publishing them: That the Vicious on the other side are alwaies pitiless; thinking to Witness by their Detestation, how free they are from any knowledge of the like Crime in themselves. But Deeds give the Lie to their words, and this Artifice succeeds so very ill, that they are hereby discredited, instead of being defended. Tell them that the Vertuous Women of their Sex drive Vice out of the World by their Charity; that *Liber-tines* banish Vertue by their Slanders. It is easie to discover the Woman that is Chast, from her that is not so. One examines every thing even to the minutest circumstances: Her Wickedness serves her for a Pattern to judge Wickedly: Her

Experience and her own intrigues teach her to give bad Interpretations to the best Matters. *Procris* when she had betrayed her Husband, was continually spying his Actions; being hardly as to that, able to believe him Innocent, wherein she her self was guilty. The Vicious are alwaies in an Alarm; they are afraid people will abuse their Liberty; and they cannot imagine that a Walk or a Conversation should be Innocent. They cannot apprehend why these should not do the same that others have done: If they fail they suppose it to be for lack of opportunity, not of Inclination.

There are those too who use Art in calumniating: They will not wound but with Guilted Arms: They disguise their blame under the appearance of saint causes; if they mention any harm of another, they will seem to do it with a great deal of unwillingness. Be careful to break Children of the least tendency to so dishonourable, and so dangerous a custom: Make them see that they can never be perfect at it, unless they be first Cowards, Malicious, and Hypocrites. Shew them that nothing is more commendable than to prevent Errour and Vanity in their

Judgments of others, and that nothing will contribute more to the settling of their own Reputation, than Candour, and Ingenuity in censuring those of whom they may have occasion to Discourse. Represent to them that those who have committed but one Sin, ought not to be called Vicious: That those who have committed many, may perhaps continue in the same no longer. The former are Corrected, the other are changed. Tell them that they can hardly have ever any assurance when they speak of any ones Wickedness, that they are out of Danger of lying; seeing there is required but a moment, or but a Thought to make a Penitent of a Sinner.

Flattery seems very opposite to Calumny; but they have a stricter Relation betwixt each other than is imagined: You cannot prevent both, but by the same means, that is, inspiring into young persons a true generosity. The one Attacques us by Poison, the other by Steel; if we consider them well, we shall find that more bear up against Calumny than Flattery: Because self Love which fortifies us against censure, weakens us to Flatteries. As widely distant as they appear, they

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are almost alwaies inseparable: There are few Calumniating Tempers which are not likewise Flattering. Both proceed from Baseness, in as much as it is want of Courage, both not to dare to speak freely the Truth, and not to be able to excuse Faults. Infill into Children true Courage, and that will Aim them against the most, and the most dangerous miscarriages they are in danger to fall into.

C H A P. X.

Beauty and Ornaments.

BUT you ought to be afraid of nothing so much as of Vanity in Girls; they have an inborn violent desire of Pleasing. The ways which lead Men to Authority and to Glory being stop'd up from them: They strive to make amends for that loss in the Charms of Beauty and Conversation. Hence comes their sweet and insinuating way of talking: Hence comes it that they aim so much at Beauty, and at all outward Graces; and that they are so passionately in love with Dressing; a Hood, an end of a Ribban, a Curl of Hair, that
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is too high or too low, the choice of a Colour are with them important matters.

This excess is become very extravagant: The changeable Humour which especially rules amongst us at this day, with the imitation of our Neighbours, who carry this inconstancy to so great a degree as thereby to give its Laws to the rest of the World, cannot but produce a continual variety of fashions. Thus to the Love of Cloaths there is superadded that of Novelty, which has strange Charms over little Souls. These two follies put together overthrow all distinction of Conditions, and disturb all the Rules of manners. No longer than there is a Rule kept up for Habits, and for Goods can there be any effectual Bounds set, which shall be fit for every ones Condition: For the Tables of private Persons, that is not left in the Power of Authority to Regulate; every one chooses according to his Money, or rather without Money, according to his Ambition and his Vanity, and this is so true, that the most considerable Nation which ever made Laws to regulate Expences in Eating, who were the Old *Romans*, could never bring them to be strictly observed, when once they had corrupted their manners

ners by introducing the *Asiatick* Luxury.

This Pomp ruins Families, and the ruin of Families draws after it the Corruption of Manners. On the one hand it excites in persons of a mean Birth the Passion of acting a great Fortune; it prostitutes them to all measures that may help them quickly to gather up an Estate: On the other hand Persons of Quality finding themselves dipt without recovery, do commit things which are horribly mean and low to maintain their Expence; whereby they insensibly extinguish Honour, Faith, Probity, and good Nature, even among the nearest Relations.

All these mischiefs proceed from the Authority which Vain Women have of deciding concerning Fashions: They laugh at all those who are willing to preserve the Gravity, and the simplicity of the Ancient Manners.

Apply your self therefore seriously to make your Daughter understand how much Honour which comes from a good Conduct and a true Capacity, is preferable to that which is taken from ones Hair or Habits. Strive to give a good Relish of these matters; but be not importunate.

Be industrious to divert their thoughts
from

from a vain affectation of outward Beauty, by drawing them inward : It is not to be wondred at, if their Appetites carry them to that, in which Nature is so liberal to them. You must have a care of letting your Discourses concerning it smell too much of Philosophy, lest they believe you not. It has so sensible effects in those who have it, and so manifest Charms on the roughest Natures ; that it will be very difficult, if not improper, to try to make them believe that there is nothing at all in it to be regarded. If you preach to them at any time, you must not go against the Grain of Nature. When ever that is done, they disbelieve you, or else despair. The chiefest thing is to give young Persons true Notions of Nature, and to shew them how Religion improves and betters it : How it makes use of every thing, and turns it to its End ; that it teaches us neither to despise on the one hand ; nor to abuse on the other any of the Presents which we receive from Heaven : That Temporal Blessings do not hinder those that are Eternal : What great Wisdom it is to make those instrumental to these, and the Excellencies of the Body subservient to those of the Soul : Last-

ly, that Christianity is that which most beautifies its Professours, and that it is the highest Exaltation of Nature, and of right Reason.

You must ballance the Injustice of speaking against, and the danger of speaking for Beauty. It is a natural Splendour in it self lovely, which hath the power of ravishing the Soul with the Eyes. If a lovely Body shrouds a more lovely Soul, the loveliness of the latter will send forth more powerful Charms to commend Piety, and to ravish the vicious into Admiration, which in them appears so captivating.

Vertue and Beauty united together have great Advantages above Vertue alone when it appears in a homely Dress. But this latter as it gives not so much Lustre, so it hath fewer Temptations. Beauty without the former is such a Vanity as can no where else be parallel'd. Let them see how much it is in their power to turn a Blessing into the greatest Curse to Humane Nature; and how easie a matter it is by suffering themselves to be complemented into Angels, to sink down into Devils. Commend the Beauty of the Mind to them, but decry not too much that of the Body. Those who Worship,
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and those who despise it, are both alike to be blamed, for referring too much, or too little to this Gift of God. Those who have received this present must keep it chearily, and attribute whatever worth there is in it to the Bounty of the bestower. There is small danger in themselves, or others of referring too little to it : But the greatest care is hardly enough to guard them from the other extrem. It is said of the Judges at *Athens* who were so Celebrated over all the World for their Justice, that by a Woman they lost the Name of *Uncorrupt* ; because believing her Innocent, they, after they had seen her, could not judge her Guilty : Another Lady as fam'd for her Eloquence, as she was for her Beauty, had by her pleading won the cause, till the bare presence of this Charming Creature served for an Apology. Nothing more cheats, and imposes upon the Judgment, than Beauty ; and the Handsom have by shewing themselves, more than once gained the Cause. But the Victory after all consists more in the Imagination, than in Reality. The more Victorious Beauty is, it is the more exposed to Conquest. That is not easily guarded which many Love, and there is no great security in the possession of a thing to which all the World aspires. Towns are often besieged

so long, and Attacqued in so many places, that at last they surrender. Handsom women the more they Conquer, have so many more Besiegers; they are more in danger, they are exposed to more Attacques, and in more places. No small measure of Courage and Prudence is sufficient to guard this Cittadel that has so many Assailants. These all the while they call themselves Captives, study to make reprizals: They bring seeming Triumphs, to give solid Disgraces. Thus you ought to perswade those under your care, that nothing is more hazardous, or more deceitful than solitary Beauty. Assure them that it deceives more the person who possesses it, than those who are dazled with it, that it disturbs, that it inebriates the Soul, that one may be a more sottish Idolater of her own person, than the most passionate Lovers can be of the persons whom they Adore: There is but a very little number of years between a Beautiful Woman, and her that is not. Beauty can't be hurtful if it serve at least to Marry a Daughter advantagiously. But how will it serve to this, unless it be upheld by Merit and Vertue; she can expect no other than a young Fop for her Husband with whom she will be certain to be unhappy: If her Wisdom and Modesty make her not
seek

seek for one among men of regular Tempers, and such as are sensible of solid qualities. Make them likewise observe that persons who receive all their Glory from their Beauty become presently ridiculous, that they arrive without perceiving it at an Age wherein their Beauty fades, and that they are still Charmed with themselves tho' the World is so far from being so, that it is disgusted at them. That lastly, it is as unreasonable to rely merely upon Beauty as with the Barbarous and savage Nations to place all Merit in the strength of Body.

From Beauty we come next to Dressing. The true Graces depend not on a vain and an affected Dress. It is true none are to be blamed for seeking Neatness, proportion and decency in the Habits necessary for covering their Bodies. But after all, these Stuffs which cover us, and which may be made both convenient, and handsome can never be Ornaments that give a true Beauty.

I would have you too, shew young Girls the Noble simplicity which appears in the Statues, and in the other Figures which remain of the *Greek* and *Roman* Women where they would see how Hair negligently ty'd behind, and draperies full, and carelessly hanging are agreeable and Majestick. It
would

would be well also, if they heard Painters speak, and others who have this exquisite relish of Antiquity: And tho amongst us this advice may seem to be useleſs, who have very little of that part of the Old *Roman* Greatneſs preſerved here ; yet there are ſo many and ſo Excellent Prints to be found, that one may form as true an Idea of that piece of Maſteſty which is ſo viſibly to be ſeen in theſe Noble Remains of Antiquity, as if we lived in *Rome* it ſelf.

Were their Souls but never ſo little elevated above the Prejudice of faſhions, they would preſently have a great contempt for their Curlings, which are ſo remote from their Natural Hair, and for Habits of too fashionable a Figure. I am ſatiſfied that it is not at all to be deſired that they ſhould take an Antic outside, it would be an extravagant thing to deſire it, but yet they might without any ſingularity take the relish of this ſimplicity in habits which is ſo Noble, ſo Gracious, and beſides ſo proper for Chriſtian Manners. Thus conforming themſelves to the preſent cuſtom they would underſtand at leaſt what they ought to think of this cuſtom. They would hereby Learn to ſatiſfie the Mode, as troubleſome Slavery, and they would only allow to it what they could not reſuſe.

Make

Make them to mark often and betimes that Vanity and Lightness of Spirit which causes the inconstancy of Modes. It is a thing hardly to be understood for Example, why they Cover the Head with I know not how many Hoods heaped upon one another; the true Graces alwaies follow never torture Nature.

But the Mode destroys it self, it aims alwaies at what is perfect, and never finds it; at least it will not stop there, it would be reasonable if it changed, only that it might change no more after having found perfection both for Convenience and Comeliness: But to change for the sake of changing, is it not to seek rather inconstancy and irregularity, than true Neatness and Decorum: Commonly there is nothing but fancy and caprice in the Modes; the Women claim the right of deciding them, there are none but those whom one will believe concerning them. Thus Women of the most fickle Tempers, and who withal have the least Understanding, draw others after them, they neither choose, nor give over any thing by Rule, it is sufficient that a thing well invented has continued a good while Alas! mode to make it that it ought not to be so any longer, and that another never so ridiculous with the Title of Novelty shall take

its place, and be admired. After having laid this ground, shew them the Rules of Christian Modesty ; we Learn you must say, by our Holy Religion that Man is born in the Corruption of Sin, his Body being vexed with a contagious Disease, is an inexhaustible spring of Temptation to his Soul. **Jesus Christ** Teaches us to place all our Virtue in the Fear and diffidence of our selves, would you, you may say, hazard your own Soul, and that of your Neighbour for a foolish Vanity ? Be afraid therefore of the Nakedness of the Neck, and all other immodesties, tho' these Faults should be committed without any ill passion, it is at least a Vanity, that is, an immoderate desire of pleasing. Will this Vanity justify before God and Man so rash and so contagious a behaviour ? Agrees this blind desire of pleasing to a Christian Soul, which ought to look upon whatever diverts us from the Love of the Creatour, and from the contempt of Creatures as Idolatry : But when one seeks to please what is there pretended ? is it not to excite the passions of Men ? One has the Government of them to keep them from going too far ; ought not therefore all the effects to be imputed unto such, and do they not alwaies exceed too far if they be but a little kindled ? You prepare

pare a subtil and a deadly Poison, you pour it upon all the Spectators, and you believe your self innocent. Add the Examples of those persons whom their Modesty has rendered commendable, and of those whom their immodesty has injured : But especially permit not any thing in the outside of your Daughters which exceeds their Condition. Severely reprehend all their fancies : Shew them to what danger they are exposed, and how they make themselves despised by wise persons by forgetting themselves.

That which remains to be done is to teach your Daughters to beware of the reputation of being witty ; if you take not care hereof when they have any vivacity, they will be intriguing, they will be willing to speak of every thing, and criticizing upon things which are not proportionable to their Capacity, they affect to be troublesome by their Niceness : A Maid ought not to speak in publick but for necessity ; with an Air of doubt and deference, she ought not likewise to speak of things, which are above the common reach of Young Women, tho' she her self be instructed in them, though she have as much Memory as she desires, as much Vivacity, as many pleasant turns, as much easiness of speaking ; all these qualities will be common to her, with a great

Number of other Women of very little sense and very contemptible ; but she must have an exact and a regular behaviour, an even and orderly Temper, that she may know how to hold her peace, and to manage every thing which comes in her way : this so rare a quality will distinguish her from the rest of her Sex. As for Delicacy and Affectation of a Critical Taste of things, it must be exprest by shewing them that the good relish consists in accommodating our selves to affairs according as they are useful.

Nothing is estimable but good Sense and Virtue, both of which make disgust and dislike to be regarded not as laudable Delicacies, but as weaknesses of a Diseased Constitution.

Seeing we must live with dull people, and in businesses which are not delicious. Reason which is the only good Delicacy consists in being gross with those who are so. A Temper which relishes Neatness, but which knows how to raise it self above it, when there is need to betake ones self to more solid matters is infinitely superiour to those fine Women who make every thing uneasy to themselves by their distaste.

CHAP. XI.

*Instructions for Women concerning
their Duties.*

WE come now to speak particularly of those Matters wherein a Woman ought to be Instructed, and what are her Employments. She is charged with Education of her Children, of the Boys till such an Age, of the Daughters till they are Married, with the Government of the Servants, with their Manners, their Service, with the particular expences, with the means of doing every thing frugally, and honourably, and sometimes with Farming and with Receiving the Estate.

The Knowledge of Women, like that of Men ought to be limited with Relation to their Duties : The differences of their Employments ought to make that of their Studies. The Instruction therefore of Women must be bounded with Relation to the things mentioned; but a Curious Woman will imagine perhaps that this is to set too narrow Bounds to her Curiosity : She is deceived : It is that she knows not the importance and the Extent of the matters where- with I propose to have her instructed.

What

What a discerning Judgment is there necessary for her to understand the Nature and the Genius of every one of her Children, to find the Manner of behaving herself with them that is most proper to discover their Humour, their Propension, their Talent, thereby to prevent rising Passions, to instill into them good Maxims, and to cure their Errours? What Prudence ought she to have to acquire and preserve Authority over them, without losing Friendship and Confidence? But has she not need too of observing, and knowing thorowly the persons whom she places about them? Without doubt a Mother of a Family ought therefore to be fully Instructed in Religion, and to have an Understanding which is Ripe, Stayed, Industrious and Experienced for Government.

Can it be doubted that Women are charged with all these Cares, seeing they naturally fall upon them, even during the Life of their Husbands, who are busied abroad: They relate to them still more nearly, if they become Widows; and some think St. Paul so fixes their Salvation in general, to the Education of their Children, as to assure them that it is by that they shall be saved.

I explain not here all that which Women

men ought to know for the Education of their Children, because this hint will be sufficient to make them perceive the Extent of that knowledge which they ought to have.

To this Government joyn House keeping: The most part of Women neglect it as a mean Employment, which is fit only for Peasants or Farmers, or at best for an Inn-keeper, or some Woman of charge; especially the Women bred up in Softness, Abundance and Laziness, are unconcerned and disdainful of all that falls under that Name. They put no great difference between a Country working Life, and that of the wild *Indians* in *New-England*. If you speak to them of the Price of Corn, of the Tilling of Lands, of the different Natures of Estates, of the raising of Rents, and of other Rights of Lordship, of the best manner of making Farms, or settling of Receivers, they believe you intend to reduce them to Employments unworthy of them.

It is yet only through Ignorance that this Art of House keeping and Governing of Families is despised. The Old *Greeks* and *Romans* who were so skilful, and so refined Instructed themselves in it with great care: The greatest Men amongst them made upon their own Experiences in this Art, Books which we have still, and where-
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in they have not omitted to handle every particular of Agriculture. It is known how their Conquerours disdained not to till the Ground ; and to return to the Plough, going off from Triumph. This is so different from our Manners, as it would not be believed, were there but in History any pretence to doubt of it. But is it not more natural than to think on defending, or enlarging ones Country, to cultivate it peaceably ; to what serves Victory, unless to gather the Fruits of Peace. After all, solidity of Understanding consists in endeavouring to be exactly Instructed about the Manner wherewith those things are done, which are the Foundations of Humane Life ; all the greatest Affairs turn upon this. The Strength and the Felicity of a State consist not in having a great many Provinces badly cultivated ; but in drawing from the Land which is possessed whatever is needful toward the easie maintaining of a Numerous People.

There is necessary doubtless a Genius much more Elevated, and more Extended to be instructed in all the Arts which have respect to House-keeping, and to be in a Condition of ordering a whole Family which is a little Republick well : Then to play, to Discourse upon the Fashions, and

to be taken up with the little Graces of Conversation. It is a very contemptible sort of Temper to aim at nothing beyond speaking well; there are generally seen Women whose Conversation is full of solid Maxims, and who for want of having applied themselves and been serious betimes, have nothing but what is frivolous in their behaviour.

But take heed of the opposite Fault. Women run a risque of being extream in every thing; it is good to accustom them from their Childhood to Govern something, to keep Accounts, to see the manner of the Market as to every thing that is bought, and to understand how each thing should be made to be fit for use; but you must also have a care lest House-keeping in them turn to Avarice; shew them particularly all the ridiculousnesses of this Passion; say to them afterward, take heed, Avarice gains but a little, and dishonours a great deal; a reasonable Person ought not to seek any thing in a frugal and laborious Life, but only to avoid the scandal and the injustice which attend a Prodigal, and a ruinous one. Needless Expences are not to be retrenched, but to be put to a condition of performing more liberally those which Decency, or Friendship, or Charity inspire. It is often great

great gain to know how to lose when it is fit; it is good Order, and not fordid sparing which bring in the great Profit: Fail not to represent the gross mistakes of such Women, who are intent upon saving an Inch of Candle, while they suffer themselves to be cheated by a Steward in the main of their Estate: Do for Neatness as you do for House-keeping: Accustom them not to suffer any thing that is nasty or misplaced, but that they mark the least disorder in an House: Make them also to observe that no thing contributes more to House keeping and to Neatness than to keep constantly every thing in its place. This Rule appears almost nothing, yet it goes very far if exactly kept. Have you need of any thing, you lose not a minute ever in seeking it; there is no trouble, or dispute, or confusion when there is need of it; you presently put your hand upon it, and when you have done with it, you immediately put it again into its place whence you took it. Good Order is one of the greatest parts of Neatness; nothing more pleases the Eyes, than to see this so exact disposition. Besides the Place which is given to each thing, being that which most agrees to it, not only for its handfomness and the pleasure of the Eyes, but also for its preservation, it is used for

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domer than it would be otherwise, is not so ordinarily spoiled by any accident, it is neatly kept. To these Advantages add that of taking away by this Habit from Servants that of Idleness and Confusion. It is more than a little to render their Service quick and easie, and to take away from our selves the Temptation of turning impatient often by the letts, which come from the things which are so misplaced as to be hardly found. But at the same time avoid the excess of Finery and Neatness. Neatness when it is moderated is a Vertue, but when one follows herein too much ones own Humour, it is turned into littleness of Spirit: A just understanding rejects excessive Delicacy. It treats little matters, as little; and is not at all hurt with them: Laugh therefore before Children at the little Baubles which so strangely please some Women, and insensibly cause so many useless Expences. Accustom them to a plain and easily practicable Order Neatness: Shew them the best way of managing things: But shew them rather how to make shift without them: Tell them that Placit is a sign of a mean and low Temper to be grumbling for a Potage not well seasoned, for a Curtain not plaited as it should be, for a Chair not of the just size. It is doubtless the token of a much better Temper

Temper to be voluntarily Gross, than to be delicate about matters of so small importance. This evil Delicacy, if it be not repressed in Women who have Wit, it is still more dangerous in Company, than for all the rest: Almost all persons will be to them insipid or troublesome. The least defect of Politeness appears to them a Monster. They are alwaies scornful and nauseating. You must make them understand betimes that there is nothing so injudicious as to judge superficially of a Person by his Manners, instead of thorowly examining his Soul, his Notions of things, and his useful Qualities: Make them see by several Instances, that a Country-Man of a gross, or if you will have it, of a ridiculous Air, with his unseasonable Complements, if he have a good Heart and a regular Understanding is more to be Esteemed than a Courtier, who under an accomplit Politeness hides an ungrateful, unjust Heart, and which is capable of all manner of dissimulations and basenesses. Add that there is alwaies weakness in the persons who have a great propensity to Dislike and Nauseating. There are not any whose Conversation is so bad that something of Good may not be drawn from them: However we ought to choose the best, when it is free to choose; we have

have wherewith to comfort our selves, if we be reduced to it, since we may speak to them about what they know, and ingenious persons may alwaies draw some Instructions from those of an indifferent Understanding. But let us return to the things wherein a young Woman is to be Instructed.

CHAP. XII.

*A Continuation of the Duties of
Young Women.*

There is an Art in being served which is not small: There must be Servants chosen who have Honesty and Religion. The Duties particular to their Places are to be understood ; as likewise the time and the pains that must be allowed for each thing; the manner of doing it well ; and the Expence which it necessarily requires. You will unseasonably, for instance, chide a Servant, if you would have him sooner effect any thing then it is possible, or if you know not pretty near the Price of all the Ingredients which are necessary for that which you would have him to make ; so that you are in danger, either of being cheat-

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ed by, or a Plague to your Domestiques, if you have not some insight into their employments.

It is needful likewise to be able to understand their Humours, to manage their Tempers, and Christianly to order this little Republick, which is commonly very tumultuous. There is for this doubtless need of Authority: For the less Reasonable persons are, it is more needful that they should be restrained by Fear; but as they are Christians, who are your Brethren in **Jesus Christ**, and whom you ought to respect as his Members, you are obliged not to make use of Authority, but when persuasion fails of its End.

Strive therefore to make your self beloved by your Family without any base familiarities: Enter not into Conversation with them; but also be not afraid of speaking to them pretty often with Affection, and without haughtiness concerning their own wants. And that they may be assured to find in you Counsel and Compassion, do not use sharp Reprehensions to them for their failings, neither appear surprized, or discouraged at them, as long as you have hopes that they will not be incorrigible: Make them to understand Reason gently: Bear with them now and then for
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their Service, that so in cold Blood you may be able to convince them, that you speak to them not out of pettishness or impatience, that you do it not so much for your service as for their interest. It will not be easie to accustom young Persons of Quality to this gentle and charitable Behaviour: For impatience and heat of youth joyned with the false Idea which is given them of their Birth, makes them respect Servants almost like Horses; they believe themselves of another Nature than Footmen, they suppose them made for the convenience of their Masters; nor can the Lady think her self of the same Mold with her Women. Shew them how very contrary these Maxims are both to Modesty toward our selves, and to Humanity toward our Neighbours. Make them to understand, that Men are not made to be waited upon; that it is a brutish Error to believe that there are some born to flatter the Sloth and the Pride of others; that Services being set up against the Natural Equality of Men, they must be sweetened as much as is possible, that Masters and Mistresses, who are better Educated than their Servants, being themselves full of faults, it must not be expected that Servants should have none, who have wanted Instructions and good Examples; and lastly, that

if Servants be spoiled in serving ill, that which is commonly called serving well, doth more spoil the Master, or the Mistress: For this easiness of being satisfied in every thing, doth but weaken the Soul, doth but render it eager and passionate for the least conveniences, so as to give it up at last to its desires.

For this Domestick Government nothing is better than to use your Daughters betimes to it; give them something to order themselves upon condition, that they shall give you an Account. This Confidence will Charm them; for youth feels an incredible Pleasure, when they are trusted at first, and admitted into any serious business. There is a Remarkable instance of this in *Queen Margaret*: This Princess relates in her Memoirs, that the most sensible Pleasure that she ever had in her Life, was to see the Queen her Mother begin to speak to her while she was yet very young, as to a staid person: See felt her self transported with the joy of being admitted into the Confidence of the Queen, and of her Brother the Duke of *Anjou*, and of being made acquainted with the secrets of State, when she had known hitherto nothing more than Childrens play. You must suffer a young Woman to commit some Faults in such Essays; you must Sacrifice something to her Instruction. Make her
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to observe calmly what ought to have been done, or said, that so she might have avoided the inconveniences whereinto she fell: Give her an Account of your past observations, and be not at all afraid of telling her of Faults like to hers which you committed in your youth: Hereby you will instill Confidence into her, without which Education is turned into a heap of tormenting formalities.

Teach your Daughters to Read and to Write correctly. It is shameful, but ordinary to see Women who have Wit and Politeness not to be able to pronounce well what they read; they either hesitate, or else chant in reading; whereas they ought to pronounce with a plain and natural Tone, which is also firm and uniform. They are still more grossly deficient in Orthography, or in spelling right, and the manner of forming or connecting Letters in Writing: At least accustom them to make their Lines strait, and to have their Character neat and legible. It would also be requisite for your Daughters to understand the Grammar of their Native Language; by which it is not meant that they should be taught by Rule, as Scholars learn Latine: Use them only without Affectation not to take one Tense for another, to express themselves in the proper Terms,

to explain clearly their thoughts, with order, and after a short and precise manner; you will put them into a Method, by which they may teach their own Children afterwards to speak well, without any study. It is well known that in Old Rome, *Sempronia* the Mother of the *Gracchi* contributed very much to the forming the Eloquence of her Sons, who became afterwards so great Men.

They ought also to understand the four first great Rules of Arithmetick; you may make good use of them in teaching them thereby to keep your Accounts. This is a very troublesome Employment to a great many, but a Habit from their Childhood joyned with the easiness of keeping readily by the help of Rules all sorts of Accounts though never so intricate, will very much diminish this dislike. It is sufficiently known how much the exactness of Accounts conduceth to the good order in Families.

It would be well also if they knew somewhat of the principal Rules of justice; as for instance, the difference that there is between a Testament and a Donation, what a Contract is, a Substitution, a Partition of Coheirs, and the principal Rules of the Laws, and of Customs of the Country where they live, which render these Acts valid; what it is to have a propriety in a-
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ny thing, and what it is to be in *Common*; what Goods are accounted *Moveable*, and what *fixt*; what the *Personal* and the *Real* Estate is: If they Marry, hereupon will turn all their chief Affairs.

But at the same time shew them how incapable they are of diving into the difficulties of Law, that the Law it self by the weakness of the capacities of Men, is full of obscurities and doubtful Rules, how it varies; that all that depends on a Jury, let it be never so clear in it self, may become uncertain after they have given in their Verdict. That the delays of the best Causes are often ruinous and insupportable. Which Considerations will be of use to hinder Women from being greedy of going to Law, and of giving themselves blindly up to such Counsellors as are Enemies to all Accommodations, when they are Widows, or otherwise Mistresses of their Estate. They ought to hear their Lawyers, but not to deliver themselves over to them. It is necessary for them to be distrustful, in the causes which these Men would have them undertake; they ought to consult discreet and experienced Men, such as are most attentive to the Advantages of an Accommodation; and lastly to be perswaded that the chief Prudence in Causes, is to foresee the

inconveniences, and to avoid them.

Gentlewomen of Quality and of Estates have need to be instructed in the Duties of the Lords in their Mannours. Tell them therefore what may be done for hindring Abuses, Violences, Wranglings, and Tricks, which are so ordinary in the Country. Add to this the means of setting up little Schools, for the comfort of the poor and Sick. Shew them also the Trade or Manufacture, which may be brought into some Countries to enrich them ; but especially how there may be procured to the people thereby opportunities of a solid instruction and Christian Polity. All which would require too large a Discourse to be here insisted upon.

After these Instructions which are to hold the first Rank, I believe it would not be useless to allow young Women according to their leisure, and their capacity, the reading of profane Authors that have nothing dangerous for the Passions. This likewise is the means to give them a distaste of most Comedies and Romances : Give them therefore the *Greek* and *Roman* Histories, they will see in them wonderful instances of Courage, and a too great contempt of their own advantage, when publick concerns stood in the ballance. Let them not be ignorant of the History of *England*, which hath also so great Instances

instances of brave Actions, that nothing in the Old World so much cryed up by all Mankind, will be found to exceed those illustrious Patterns which have been set by their own Nation, and persons of their own Sex. You may joyn also those of Neighbour Countries, and the relations of remote Parts, which are judiciously written. All which will serve to enlarge their Souls, and to elevate them to great and Noble thoughts, provided that Vanity and Affectation be avoided.

But Vanity is not so to be avoided by them, as to believe *themselves* uncapable, or *this* useles. Reading is necessary for all Gentlemen, whatever measure of understanding they may have; it adds a great Lustre to those that have Eminent Parts, and takes off a great deal of the imperfection of those who have but indifferent: It renders these supportable, the other admirable: It shews many things which Reason alone could never discover: It makes us have more solidity in our Thoughts, and more Sweetness in our Discourses: Lastly, it finisheth that which Nature doth but begin. I would have you especially shew them the folly of those who think good Wits may appear without Study, as good Faces without Ornament. For on the contrary you must tell them that Stomachs which have the greatest

Heat, have the most need of Aliment; for that maintaining that is an exact faculty of digestion; which demonstrates the healthfulness of its Constitution. That those whose parts distinguish them from others the most sensibly, have still the most need of Reading to acquire Politeness, and help their inventions, and especially to temper that heat, which can never be lucky, but by chance, when it is alone. By this is learnt what is most Excellent for the practising the Rules of Conversation, and for the preventing of mistakes in that kind. Reading and Conversation both together are absolutely necessary to make a sound understanding, and an agreeable Temper: The one affords matter for our Discourse, the other gives a Method for the explaining it. Histories as they bring the greatest stock, so is there no difficulty to understand them. Most of the other parts of Learning have their Terms, which are not easily intelligible. Yet it is a very extravagant opinion to think that Reason speaks not all Languages, and that any part of Learning, may not be expressed as well in *English*, as in *Greek* and *Latine*. What need is there of affecting obscurity in our Discourses, or in our Writings; as if clearness rendered Learning less venerable, or Darkness added any thing to their Ornament

ment and Lustre, or the force of Reason was inseparable from the roughness of Terms? It diminishes in my opinion no more their price, to tear the Veil which hides them; than it doth the value of Gold to draw it out of the bowels of the Earth, to have it refined and used in Commerce.

Tho Natural Philosophy seems not to be adapted to the understanding of Women, or at least not to fall within the Bounds of what concerns their Duty, yet Moral Philosophy is upon both Accounts to be studied by them. There are three Sciences of the greatest importance to Humane Nature, Physick, Law, and Morality; for Health, Commerce, and Manners. For the Study of the two former there are Schools Erected; the last is almost universally neglected. Yet if people lived according to its Rules, the others would be needless: If the Laws of Temperance and right Reason were followed, there would not be that Complaint as there is, either of the bitterness of Potions, or of the Charges of Law-suits. There would be fewer Diseases, and fewer people ruined in their Estates. This Art knows how to Cure, and to Command: It has Laws and Remedies; it has Punishments and Rewards. If the other parts of Philosophy give a Mouth to Reason, this gives not that only, but Hands too. It is the
true

true School of Wisdom: It was the sole study of the Ancient Philosophers. There was but one of the *Seven* who bore the Title of *wise*, who ever regarded any thing but the Philosophy of Manners. Women, who in their Childhood have laid a good Foundation, will be able with a great deal of satisfaction and delight, to read Discourses upon the *Sovereign Good*, upon the *Principles of Humane Actions*, upon the *Natures and Springs of Virtues and Vices*, upon the *Passions*, upon *Laws Natural, Divine, and Humane*.

Languages are next to be considered. It is commonly believed in *France* that a Gentlewoman that would be well bred, must Learn *Italian* and *Spanish*; and with us *French* at least. But the use that is made hereof, is generally to read dangerous Books, and such as are capable of encreasing the Faults of Women. There is often more lost than gain'd in this Study; great caution therefore ought to be, to put good Books into their Hands, some think it would not be unreasonable for them to learn *Latine*, those who seek after the Beauties of Discourse will find them herein much more perfect, and more solid than in the others, wherein a sport of Wit and Vivacity of Imagination chiefly Rules. But then I would have none but those, who are of a firm judgment and of modest behaviour to
Learn

learn it; who might be able to take this study only for what it is worth, might renounce vain curiosity, conceal that which they know, and seek nothing but their own improvement.

I would likewise allow them, but with great choice the reading of Works of Eloquence and Poetry, if I saw they had any relish for them, and that their Judgment was solid enough to be confined within the true use of these matters: But I should be afraid of confounding quick Imaginations too much, and I would have a strict Sobriety go throughout every thing. Every thing that gives a sense of Love; the more it is polished and wrapt up, the more dangerous it appears to me.

Musick and Painting have need of the like Cautions; all these Arts are very much of a kind; they all require a quick and working fancy, and much the same relish. As for Musick it is well known, that the Ancients believed nothing to be more pernicious to a well regulated State, than to suffer an effeminate Melody to be introduced into it. It enervates Men, and renders their Souls soft and voluptuous. Languishing and passionate Tones are only pleasant, because the Soul gives her self up to the Charms of the Senses so far as to be wearied with her self: Wherefore at *Sparta* the Magistrates broke

broke all the Instruments of Musick whose Harmony was too delicious : And this was one of their important Policies. *Plato* in like manner severely rejects all the softer Airs of the Asiatick Musick; with much greater Reason the Christians, who ought never to seek pleasure for pleasures sake, ought to have an aversion for these poisoned Allurements.

Poetry and Musick, if we retrench from them whatever tends not to the true end, may be very usefully employed to excite in the Soul quick and sublime Notions of Vertue. How many Poetical Works have we of Scripture, which according to all appearances, were sung by the *Hebrews*. Songs were the first Monuments which preserv'd more distinctly before Writing the Tradition of Divine things among Men. We have seen how powerful Musick was among the Heathens, to raise up their Souls above the vulgar opinions of things. The Church thought she could not better comfort her Children, than by singing the praises of God. These Arts therefore may not be forsaken which the Spirit of God himself hath consecrated. Musick and Poetry that is Christian, would be the greatest of all helps to disrellish profane pleasures. We must make hast to make a young Woman, who is very sensible of such impressions, perceive that there are

Charms

Charms to be found in Musick without departing from pious Subjects. If she have a Voice and Genius for the Beauties of Musick, do not hope to keep her always in Ignorance of them, the prohibition will increase the passion, you had better give an orderly course to this Torrent, than to undertake to stop it.

Painting in like manner turns either to good or Evil, it also is peculiarly allowed to Women; without it their Works can hardly be well manag'd. I know they might be reduced to plain Labours which would not require any Art; but in the design, which it seems to me that every one ought to have, of possessing the mind, and the Hands of Women of Quality, at the same time I could wish they would make such works, wherein Art and Industry should season the Labour with some Pleasure. Such employments cannot have any true Beauty, if the knowledge of the Rules of drawing do not guide them. Hence it is that almost every thing which is seen now in Stuffs, in Laces, in Embroideries, is ill designed, all is confused without Art, without proportion. These things pass for fine, because they cost a great deal of Labour to those who make them and Money to those who buy them; their Lustre dazles those who see them afar off, or who do not understand them. Wo-
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men have made hereupon Rules after their Mode, which whosoever would dispute must be thought to be phantastical : They might nevertheless be undeceived by consulting Painting, and hereby put themselves into a Method of making with an indifferent Expence, and great pleasure, works of a very Noble Variety, and of a Beauty, which would be above the irregular Caprices of the common fashions.

They ought equally to fear and to despise Idleness. Let them consider how all the Primitive Christians, of whatever Condition they were, wrought with their hands, not to pass away their time, but to make of Labour a serious, continued, and profitable employment. The Natural Order, the Penance imposed on the first Man, and in him upon all his Posterity, but above all the Precept, and the Example of our Blessed Saviour, oblige us to a laborious Life every one in their way. The mind of Man never ceaseth to act ; and if you give it not good matter, it will be busied in that which is ill : When it wants necessary, it strives by all sorts of ways to amuse it self with useless things. This as it is the most dangerous, so is it the most ordinary Cheat of the *great Enemy* : He takes from us the occasions of employing our Time, by presenting ways of
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losing it. This Idleness has two constant Companions, Irresolution and Inconstancy. Women who are infected with it, no sooner have a design, but they change it: They lay a great many Foundations, but they never finish the Building: They say not I desire, but I could desire; they deliberate, but never resolve. Their Motion is not progressive, but Circular: They advance no more than the person who walks in the Labyrinth. And how should there be any progress in the Labours of those that have no aim, and propose nothing but to spend the time: They care not what becomes of it, so it be past away. Some work a little, but they do this to divert themselves: They overturn the Order of Nature, by which they are to rest a little, that they may work much. They on the contrary take much rest that they may work a little. It is not enough to say that work is necessary to avoid wearisomness it ought to be chiefly for avoiding Sin, or the Temptations which lead us to it. Religion speaks after another manner. It is true it forbids us not to use Recreation, but it requires also that it should not be lost. God gives Life to no body, to employ it uselessly; whether he treats us as Mercenaries, or as Children: He requires always that we should work, seeing he works himself. We have

have to animate us, both his Command, and his Pattern. It is herein that we imitate him as a Father, when we serve him as a Master. None are dispensed with from this Law, either upon the Advantages of Nature or of Fortune: Ladies of the first quality are not exempt from this Obligation.

In the Education of a young Girl there ought to be consider'd both her Quality, the places where she is in all probability to pass her Life, and the Profession, which she is most likely to Embrace. Take heed least she conceive hopes above her Fortune, and her Condition. There's hardly any person who have not felt the smart of entertaining extravagant hopes. That which might have made a Man happy if he could have rested there, has nothing that is pleasant, when he has once looked up to a higher State. If she ought to live in the Country, let her be brought betimes to the businesses which she is likely to find there, and let her not tast the amusements of the Town: Shew her the Advantages of a plain and active Life. If she be of an indifferent condition of the Town, let her not see the persons of the Court. This correspondence would give her a ridiculous and disproportionate Air; Confine her within the bounds of her condition, and give her the persons who have succeeded

ceeded in it the best, as Patterns which she should imitate. Form her Mind to those things which she ought to do all her Life : Teach her the Oeconomy of a Citizens House, the Cares which she must have for the Revenues of the Country, for the Rents and for the Houses of the Town, that which respects the Education of Children, and in short all the other Occupations of affairs, or commerce wherein you foresee she must enter when she shall be Married.

CHAP. XIII.

Of Governesses.

I Foresee, that this Model of Education may pass with a great many persons for a Chimerical Project. There must be, say they, a Judgment, a Patience, and such Abilities as are extraordinary for executing it. Where are the Governesses capable of understanding it, much more where are those that can follow it ? But if you consider attentively, that when a work is undertaken about the best Education which can be given to Children, it is not enough to give imperfect Rules, they ought therefore not to take it ill that the most perfect is aimed at in this disquisition

disquisition. It is true that every one may not be able to go into the practice as far as our thoughts go when there is nothing stops them upon the Paper; but lastly, even tho' one can't arrive at perfection in this Work, it will not be useless to have known it, and to be obliged to attend to it, it is the best means of approaching to it; besides this work supposes not an accomplished Nature in Children, and a concurrence of all the most happy Circumstances to compose a perfect Education. On the contrary I endeavour to give Remedies for evil, or depraved Natures. I suppose the ordinary disappointments in Educations, and I have recourse to the simplest Methods for redressing in whole or in part that whereof there is need. It is true, there will not be found in this little work, wherewith to make a neglected and ill guided Education to succeed: But is this to be wondered at? Is it not the best that can be wished, to give plain Rules whose exact practice makes a solid Education. I confess that there may be done, and is done daily for Children much less than what I propose, but also 'tis seen but too much, how youth suffers through these Negligences. The way which I represent however long it appears, is the shortest, seeing it leads directly whither one would go, the other way which is that

that of fear and of a superficial managing of their Temper, however short it appear, is too long, for one hardly ever arrives thereby to the only true End of Education, which is to perswade their minds, and to inspire into them the sincere love of Vertue; the most Children, who are led by this way, are yet to begin anew, when their Education seems to be almost ended, and after that they have past the first years of their entring into the World, in committing faults often irreparable, it is necessary that Experience, and their own Reflexions, make them find out all the Maxims which this wracking and superficial Education was not able to inspire into them. It ought likewise to be observed that these first pains which I require should be taken for Children, and which unexperienced persons look upon as overburdensome and impracticable are free from the most tiresome unpleasantnesses, and take away the Obstacles which become unmountable in the aftercourse of a less exact and a ruder Education. Lastly consider that for the executing this Project of Education, the concern is not so much for doing things which require a great Talent, as for avoiding gross faults which we have particularly marked. It is only often advised not to press Children, to be assiduous about them

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to observe them, to inspire them with confidence, to answer freely, clearly, and with good sense to the little questions, to permit their Nature to act the better to know its and to redress them with patience when they are deceived, or commit any fault : It is not just to wish that a good Education may be under the conduct of an ill Governess, it is doubtless sufficient to give Rules to make it succeed by the cares of an ordinary person ; it is not to require too much to expect of this ordinary person, that she should have at least a right sense, a tractable Humour, and a true Fear of God. This Governess will not find in this Writing any thing that is subtle and abstracted, even though she should not understand it all, she will conceive the main, and this will suffice. Make her read it several times, take the pains of reading it with her, give her the liberty of stopping you about what she understands not, and whereof she feels not her self persuaded, afterward put her to the practice, and accordingly as you see her lose the view in speaking to a Child of the Rules in this Writing which she agreed to follow ; make her in private gently to Remark it. This Application will be at first painful to you, but if you are the Father or Mother of the Child, it is your essential Duty ; besides
you

you will not long have great difficulties hereupon; for this Governess, if she have Sense and Will, will learn more of it in a Month, by her practice and by your advice, than by long Reasonings; presently she will go of her self in the strait Road. You will have also this advantage for your ease, that she will find in this little work the principal Discourses which she ought to make to Children upon the most important Maxims already made; so that she'll have little more to do than to follow them. Thus she'll have before her Eyes a Collection of the Conversation which she ought to have with the Child about the Matters which are the most difficult to be understood. It is a kind of practicable Education which will lead her as it were by the hand. It must yet be acknowledged that such persons of an ordinary Talent, to whom I confine my self are not common. But lastly it is needful to have an Instrument proper for Education, for the plainest things are not always done of themselves, and they are done always ill by persons of perverse Tempers. Therefore you may choose either in your Family, or with your Friends some Woman whom you believe capable of being formed; endeavour betimes to form her for this employment, and keep her sometime near you to try her,
before

before you trust to her so precious a thing. Five or Six Governesses formed after this manner, would be capable of forming presently a great Number of others. There would be perhaps some disappointment in several of them; but of this great Number there would be always enough to make amends, and we should not be put to that extrem perplexity as we generally are now a days.

But tho' the difficulty of finding Governesses be great, it must be confessed that there is a greater one still, which is the irregularity of Parents; all the rest is useless, if they will not concur themselves in this Labour. The foundation of all is, that they give their Children none but strait Maxims and edifying Examples. There is generally in Families seen nothing but Confusion, but Change, but a great company of Servants, who have many Humours. A dismal School, this for Children. A Mother often who passeth her time in Gaming, at the the Play-house, or in indecent Conversations, very gravely complains that she is not able to find a Governess capable of breeding up her Daughters. Put what Education can be good for Daughters in the sight of such a Mother? There are not lacking some too, who themselves carry their Children to
Plays

Plays and other Diversions which cannot fail of disgusting them for a serious and busied Life, in which these very Parents would engage them. Thus they mix Poison with wholesome Food. They speak not but of Wisdom, but they accustom the volatile Imagination of Children to the violent Com-motions of passionate Representations; and of Musick, after which they cannot more be fixed. They give them a relish for Passions, and make them look on innocent Pleasures as insipid: After this they still desire to have Education succeed, and they I-magine it dull and slow, unless it suffer this mixture of Good and Evil. This is to think to get the Honour of desiring a good Education for their Children, without being willing to take the pains, or to submit to the most necessary Rules.

Let us conclude with the Portraiture which the Wise man makes of a Vertuous Woman: "Her Price, says he, is like that
"which cometh from afar, and from the
"ends of the Earth: The Heart of her Hus-
"band doth safely trust in her, she never
"lacketh the spoils which he bringeth back
"from his Victories; all the days of her life
"she doth him Good, and never Evil: She
"seeketh Wool and Flax, she worketh with
"her hands full of Wisdom; laden as a Mer-
I "chants

“ chants Ship, she bringeth from afar her
“ Provisions; she riseth in the Night, and
“ distributeth food to her Domesticks, she
“ considereth a Field, and buyeth it with
“ her Labour, the Fruit of her Hands, she
“ planteth a Vineyard, she girdeth her Loyns
“ with strength, she hardeneth her Arms,
“ she hath tasted and seen how her Com-
“ merce is useful, her Light is not put out for
“ all Night, her Hand is fixed to hard La-
“ bours, and her Fingers hold the Distaff,
“ she openeth her Hand to him who is in
“ want, she stretcheth it over the poor, she
“ feareth neither Cold, nor Snow, all her
“ Domesticks have double Habits, she hath
“ weaved herself a Gown, fine Linnen and
“ Purple are her Vestments, her Husband is
“ illustrious at the Gates, that is in the Coun-
“ cils where he sitteth down among the
“ most Venerable Men, she makes Cloaths
“ which she selleth, Girdles which she dis-
“ perseth to the Merchants. Strength and
“ Beauty are her Vestments, and she shall re-
“ joyce in her last Day, she openeth her mouth
“ with Wisdom, and a Law of sweetness is
“ upon her Tongue, she observeth in her
“ Household, even all their steps, she never
“ eateth the Bread of Idleness, her Children
“ are bred up, they rise up, and she is cal-
“ led Blessed, her Husband riseth up him-
“ self

“ self, and he praiseth her : Many Daugh-
 “ ters, says he, have heaped up riches, you
 “ have surpassed them all : Graces are de-
 “ ceitful, Beauty is vain, the Woman who
 “ feareth God, she shall be praised, give her
 “ of the Fruit of her Hands, and at the
 “ Gates in the Publick Councils let her be
 “ praised by her own Works.

Tho the extream difference of manners, the shortness and the boldness of Figures do render at first this Language obscure, yet there is herein found a stile so quick, and so full, that one is immediately Charmed with it, if one examine it nearer : But that which I wish should be chiefly here Remark'd; it is the Authority of *Solomon* the Wisest of all Men, it is that of the Holy Spirit himself, whose Words are so Magnificent, to make simplicity of Manners, Oeconomy and Labour to be admired in a Rich and Noble Woman.

F I N I S.





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MADAM,

I am thus come to the End of a Task, which could not be unpleasant to me, notwithstanding the dry Labour of Translating, while I had quite throughout a regard to *YOUR LADYSHIP*, and kept in view so Noble a Pattern of what this Manual is design'd to form. I have ventured herein to take such a liberty, as few have done before me, but for which I supposed it would be nevertheless acceptable to a Lady whom I have the Honour so well to know. While I drew from a Foreign Model, I could not perswade my self to be a Servile Copier: As often as I met with any thing I did not relish, I thought I had better lay it aside, than to make another, whom I greatly respect for so useful and so approved a Piece, to say what I did not like; that I might take the ill natur'd pleasure of tacking to it a preservative. Nor do I think, that in this I have much wrong'd the *French Abbot*; but have rather avoided a

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double impertinence. But the largest Scope I have taken is in this, that not being able to confine my own thoughts, while I was putting my Author into another Dress, I have not been very shy of Writing them down, when they were coincident with his Subject; most of which I must acknowledge borrowed from a living Original. So that, M A D A M, it is not strange if there be Rules and Reflexions found here to which Y O U R L A D Y S H I P may put in a claim. Were it not for this, I should have feared the *Design* might be somewhat *Chimerical*. But by what I have seen, I am convinced it must needs be very *practicable*.

Upon a Review of what I have done, I do so little repent the taking this way, that I am of the Opinion, Many more things might be conveniently said: Some of which that have since occur'd to me, upon the Heads of Reading, Conversation, and Friendship, treated of in the Fifth, the Seventh, and the Twelfth Chapters; since they were omitted in their proper places, I shall here beg leave to set down.

It must be acknowledged that there is not less difficulty in choosing good Books to busie ones self withal in solitude, than good Friends to entertain one in Conversation. Those which I would recommend to a young Gentlewoman next to the Holy Scriptures, *The whole Duty of Man*, *The Ladies Calling*, and *the Government of the Tongue*, are these chiefly, Dr. *Caves* Primitive Christianity, to give her an Idea of the Lives and Manners of the Ancient Christians; with which she may joyn his
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Lives of the Apostles, which will furnish her with matter for her Reflexion upon the days Dedicated to their Memories. To these let her add a most Excellent Book, called *The Old Religion*, with *The Winter Evening Conferences*, which together with solid Instruction will be very divertive. That when she approaches the Solemn Assemblies, she may do it with that Understanding and Devotion which she ought, let her read Dr. *Comber* upon the Liturgy. That she may read the Scriptures in her Closet with a greater relish; let her look over the Honourable Mr. *Boyles* Considerations on their Stile. For the Psalms, wherein I must needs suppose her particularly conversant, she may have Dr. *Patrick's* Paraphrase, which is very plain, and will be of most excellent use. The rest of the practical Works of this Author will not be unworthy her acquaintance, but especially I would have the *Parable of the Pilgrim* given to her, the pleasantness and easiness of which will incite her to read forward, and will much help to inspire a lovely Idea of Religion. For the same Reason that I recommend the last, I would likewise the *Martyrdom of Theodora*, with some few Pieces of a like Nature. For Sermons, at her leisure hours, when she is disposed to read them, she may take those of Dr. *Barrow*, Dr. *Calamy*, but especially Dr. *Tillotson*: Let her not affect to read such as are too Learned, or above her Capacity. She may be directed likewise to Dr. *Woodfords* Poetical Paraphrases on the Psalms

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Psalms and *Canticles*, the *Dauides* and *Pindaricks* of Mr *Cowley*: If she be Curious, her time will not be lost in turning over the best Histories and Memoirs. For the Study of Morality, *Seneca's* *Morals* done by Sr. *R. L. S* is almost the only Piece. Lastly, let her be sure to have the *Ladies New-Years Gift*. I mention but a few, because I would not have her distracted by too great Variety of Reading: If these satisfy her not, let her take the Advice of the most Learned and the most Vertuous; so to avoid either infecting her Mind, or corrupting her Conscience: Yet it must not be required that she should defer so much to the judgment of others, as to renounce her own. A great Number of Books, unless she be of an extraordinary Capacity, will not be only useless; but very hurtful. Let her consider, that in Reading several Books, it is as in seeing several Countries thro' which one passes without stopping; after having run over and seen a great many, one must be chosen out at last to abide in. Regular Reading profiteth, that which is various giveth Pleasure; but whosoever would arrive at the End which is proposed, ought to follow but one way, for fear of wandering in several. Multitude is not the Measure of the Wise: One Book, that is very good, may serve instead of a Library. This is the Opinion of the greatest Scholar among the Latine Fathers: He Writes to *Furia* a Person of Quality, to persuade her to quit all other Reading, to the end she may give her self up entirely to that of the Scripture.

“As

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"As you would sell, says he, *many*
"Pearls to buy *one*, which should have the
"Value and the Beauty of all the rest; so
"ought you to leave all manner of Books, to
"the end you may wholly fix to one, where-
"in you may find all that is necessary to con-
"tent and instruct you. And indeed to read
a few Books, provided they be useful and plea-
sant is not to *diminish* the profit, but to
refine it: It is not to be less Rich, but only
not to be so much imbroil'd. Let her use
these as the Food of the Mind: Those who
are continually Eating, do but head together
ill Humours. Those who Read too much are
commonly incommoded with a Confusion of
Thoughts and Words. The Excess of the
former debilitates the Natural Heat: The
excess of the latter diminishes at length the
Light and the Vigour of the Spirit. There-
fore the Emperour *Alexander Severus* and *Me-
lanthon* compos'd their Libraries but of four
Books, which they maintained to be enough to
make a compleat one. The first put into it
Virgil and *Horace*, *Tully* and *Plato*: The se-
cond chose *Aristotle*, *Pliny*, *Plutarch* and *Pto-
lemy*. Much less is it necessary for Women
to read a great many Books, but only to con-
verse with a few that are Excellent, and espe-
cially to bridle all Curiosity for such, where-
in they cannot become Learned, without be-
ing in danger of becoming Vicious.

By Reading we converse with the Dead,
by Conversation with the Living: The for-
mer *enriches*, the latter *polishes* the Mind.
Generally

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Generally Women are more fitted for this than for the former. Many perfections are requisite to please in it: Various Humours will not be satisfied with the same; if ingenuity occasions Contempt in some, Subtlety gives suspicion to others; if the open are mocked at, those who are not so, are distrusted; in one, lack of Behaviour is censured, in the other, that of Solidity. Several Books have been Written on this Subject; but their Method is commonly to build a superstructure, without laying any Foundation: They pass over the just proportions, to show the little Graces that are to be in the Picture: In short, that whole design seems to be to teach an Art, as it is said of that of *Raymond Lully* to talk a great deal upon what one doth not understand; and to please with nothing but outside. I do not say they are all useles: But unless solid grounds be laid before, there may be great hurt in them; and at best there can be no great use. But were I to commend any Discourses of

this kind they should be
Conversation Nouvel- those of Mademoiselle Scu-
les sur divers Sujets, dery, not long since pre-
Dediés au R O I. sented to the French

King. After all, whether
 there be any where better Rules to render
 Conversation agreeable, and easier Helps to
 accomplish it, than in this Treatise of *Educati-*
on, I do very much doubt. But what I would
 chiefly Remark is, that its Pleasures will be
 very weak, unless it serve to establish, what
 is the greatest Help and Comfort of Humane
 Life, sincere Friendship. There

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There are indeed several persons who seem incapable of so great Blessing, and who are insensible to its Contents and Delights. The Proverb that *Charity begins at home*, is made use of by them to substitute Interest in the Room of that most Excellent Vertue: And the best Notion they have of Friendship is to be no Bodies Friend but their Own. They are willing to receive respect and good turns from all, who cannot render them to any body: They look on what themselves do as too much, what all others as too little: They are never wanting to approve what themselves do, who have somewhat to say to every thing that others do. Indeed it cannot be otherwise, but such should have a Contempt and Indifference for all the World, who keep all their Love, and their Esteem for themselves. These, I think, are not to be pitied, if they be requited after their own Law. what I would chiefly caution, is to avoid and abhor such Books, which pretending to give Rules for Civility, do strive to eradicate all Generous Principles out of the World: Which say that Friendship is rather a Burthen, than an Ease; that it is imprudence not to be indifferent for all persons; that this unconcernedness is the most effectual means to give an undisturb'd content; that lastly, every ones own concerns are enough without entering into those of a Friend. But such as can satisfy themselves with such weak shadows as these, are fit to be left to receive the Fruit of their shallow Reasonings. There cannot be worse

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worse Principles than these for a young woman to imbibe; and when they are received they are hardly ever curable. She will certainly run her self into all the inconveniences of a distrustful Life; and forego all the Benefits, as well as the Pleasures, that flow from sincerity, and Confidence. Let her therefore be thoroughly instructed in the Excellency, the Measures, and the Offices of Friendship. For which it may not be amiss to read Bishop *Taylor's* Letter on that Subject to Mrs. *Philips*. But MADAM, I am sensible how great a fault I commit, while I pretend to say any thing upon that Vertue, unto a person who is of that Vertue so illustrious a *Pattern*, so that I am sure YOUR LADYSHIP is not wanting to inspire the love of it betimes into those Children, with whom it has pleas'd providence to bless you. As your constant care is to bestow on them the best Education, my hopes are that none of it may prove successless; but that they may answer the good expectations, which vivacity of Temper cultivated with the utmost diligence can give, and may add fresh Lustre to the Honourable Families from which they descend. To which if what is here in these Papers Written do in the least contribute, I think I can say with all sincerity, it will be one of the greatest satisfactions that can attend him, who is

M A D A M

Your Honours.

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